

The Baptist Record

"THY KINGDOM COME"

OLD SERIES, VOL. XXXIX.

JACKSON, MISSISSIPPI, DEC. 13, 1917.

NEW SERIES, VOL. XIX, NO. 50.

New Mexico voted for prohibition nearly two to one. A good start.

Rev. D. H. Miley resigns at Burns to accept Concord church in Rankin county for one Sunday.

Next Sunday is the day for the Sunday Schools to make their offering for the Mississippi College endowment.

It is said that America's corn crop for 1917 is worth more than three times all the gold output for the year.

The Baptists of New Mexico are agitating and agitated over the question of having a Baptist college in their State. It is sure to come.

A Baptist secretary says that a gift of \$40,000 came to his society through an advertisement in the denominational paper. It still pays to advertise.

Rev. S. W. Rogers, who has been pastor several years of churches in Coldwater Association, has been called to Mars Hill and nearby churches in Amite county.

At first Mr. M. H. Wolfe was usher for the Texas Convention, then they made him President. That was a good way to keep the "Wolfe" from the door.

The Jackson churches seem pleased with the plan of having Thanksgiving service at seven o'clock in the morning. The attendance was good and the spirit excellent.

Have you gotten and read a copy of "Church Organization and Methods"? Pastors and others interested in the best suggestions for managing church finances can hardly afford to be without it.

Rev. John H. Buchanan, who has been attending the Seminary at Louisville, and preaching nearby, has been called to Pontotoc. Many outside of Pontotoc will welcome him back in Mississippi and to one of the liveliest churches in the State.

The students and professors in Crozer Seminary are every year given a Christmas dinner from the income from a fund left for that purpose by Mrs. Crozer. This year, by request of the students, the money, \$250, was sent to the destitute Belgians.

If you wish to get a good Bible, now is your favored opportunity. The Baptist Record is selling them at present for twenty per cent off. This chance will hardly come again soon. Write to us what style and price you wish and as long as they are in stock from now till Christmas we shall be glad to send it to you.

In three days' canvass of New Orleans, the Baptists contributed over \$28,000 to the Baptist Bible Institute. This amount will be still further augmented by gifts from others than Baptists and by some Baptists who come in late. This is a great achievement and will be a great blessing to the churches in New Orleans, for nothing brings such a blessing as for people to find themselves in the undertaking and accomplishment of a great task. We congratulate President DeMent and pray that the favor of God may be upon him and the school in great abundance.

Education Commission

Sunday we reach the crisis. Yes, everybody must cry Sunday. But cry "Victory!" Let there be no uncertain sound. Success or failure depends on what is done next Sunday.

Where is the Baptist who will stand by and see us defeated in this campaign? Surely he is not in Mississippi.

Raise \$100,000 and \$50,000 will be handed over from the North. And all it will cost will be a reasonable effort on our part. Not one dollar of the money we raise will go out of the State.

The greatest work we can do at home will be to educate the young. We should be preparing for the future reconstruction by educating the young at home. We are going to need strong intellects for the new era which is before us. Nowhere will our money count for so much as in school.

MISSISSIPPI COLLEGE CAMPAIGN.

The most important movement now before Mississippi Baptists is the campaign to complete the three hundred thousand dollar endowment fund for Mississippi College. We can well afford to sidetrack everything else, and turn our whole attention to this undertaking. Nothing means as much as this to the Baptists of the State just now. Failure would be disastrous. For every dollar turned in on this fund Mississippi Baptists receive fifty cents from the Education Board in money, and with success in the undertaking the promise that in the future we can expect really large things from the Board. If we would put our educational work on an absolutely sure foundation let us triumphantly complete this campaign. I appeal to every Baptist in the State to do his full duty now. This is no time for slackers. The future of the institution of our love is at stake. Our denominational system of education is on trial before our people. Do we as Baptists propose to stay in the educational work? Our response to the appeal of Mississippi College for this endowment is the answer we are making to that question. Let that response be immediate and ample. Let every Baptist in the State make answer in a substantial way.

J. BENJ. LAWRENCE.

More good news comes from New Orleans with reference to the Baptist Bible Training School. A canvass of the Baptists of the city has secured about \$25,000 for the buildings. In this the First church seems to lead. Good for New Orleans. Now let the others in Louisiana and Mississippi come up with the \$15,000 asked, by next May.

Some of the religious bodies of the country have been making a canvass of the number of their members in the various branches of war service, with the following approximate results: The Methodist Church, North, 220,000; Baptists of the North, 215,000; Lutherans, 190,000; Disciples of Christ, 110,000; Presbyterians, 85,000 to 100,000; Episcopalians, 65,000, and Congregationalists, 52,000.—Ex.

Sixty-nine young men have entered the army and navy from the First church, Anderson, S. C.

Dr. J. L. Vipperman, recently pastor at Columbus, has accepted a call to Dallas, N. C., and returns to his native State.

The Hermanville church made a special offering of \$90 to the Mississippi College campaign. This is twice what was asked of them.

The private secretary of President Carranza was recently baptized in Mexico City. They are having a continuous revival.

The Virginia General Association was presided over by Dr. R. H. Pitt, editor of the Religious Herald. It was done with dignity and grace.

Rev. S. P. Poag has resigned at Durant, effective January first. He has been called to a promising field in Louisiana, but efforts are being made to keep him in Mississippi.

We are told that the first day John Wana-maker went into business he took in \$24.75. He immediately spent \$24 in newspaper advertising. He soon had a big business.

In Kentucky 107 counties are dry, while only thirteen permit liquor to be sold. That is an unlucky number, that is it is unlucky to be in that number. But why don't those 107 counties put the liquor business out of the State?

French officers visiting New Orleans recently were invited to a ball. They accepted the invitation to show appreciation of hospitality shown them, but declined to dance, saying "We cannot dance while our country is at war."

The Standard has a semi-serious (or was it meant to be wholly serious?) editorial recommending the sending of the faculties and students in all our theological seminaries to France. We know preachers that would be glad to go.

Carrying out the resolution of the convention at Brookhaven to have a staff correspondent in each association, the executive committee of Coldwater Association recently met and elected Rev. H. B. Price, of Hernando. A good selection and an example which we hope other associations will follow.

It is an excellent habit that many parents have of telling or reading Bible stories to their children. There is one that is a step further and better. When you have told the story today, have the child repeat it to you the next day before you tell another. In this way you will see how much the child has gotten and will develop his mind.

We have just had opportunity to look into the new book of sermons by Dr. J. W. Porter, editor of the Western Recorder, published by the Baptist Book Concern at \$1.25 postpaid. The book is entitled "Baptist Debt to the World," taking its name from the first sermon, which was preached before the Southern Baptist Convention at Houston, Texas. The reading of this book will be a refreshing and invigorating tonic to one who loves the truth, and may inspire others with the love of it. The style is terse and always virile and courageous. There are seventeen sermons and the book is, for its size, moderate in price. The subjects treated include the great doctrines of our faith and some present day applications of them.

A STUDY OF THE LORD'S SUPPER.

(Written by Request.)

A number of people, who read my article in The Baptist Record some years back, and who are confused about the celebration of the rite we call the Lord's Supper, have asked me to write an article strictly on the celebration of the ordinance. Therefore this article.

There are some things which we need to learn, or carefully note, before we go into the study. The first is the fact that there is no undisputed, specific account of the celebration of the Supper given in the scriptures except the accounts of its institution. The record in Acts 20:6-11 is disputed. Dr. J. R. Graves proved clearly in *Intercommunion Unscriptural*, pages 344-347, that the meal at Troas was not the celebration of the Supper; and Jameison, Fausset and Brown, in their comment on verse 11 of this incident, say of **breaking and eating**, "Denoting a common repast, as distinguished from the breaking of the eucharistic bread." When such authorities take such a position it at least puts the matter in the list of the doubtful, therefore I said there is no record of a specific celebration of the Supper except the accounts of its institution.

Another thing to note is this fact: Leaving out the account of the meal mentioned in Acts 20, there is not a hint in the entire scriptures that any one of the apostles ever presided at the celebration of, or administered the Lord's Supper.

There are three direct allusions to the celebration of the Supper in Paul's first letter to the Corinthians, see chapters 5, 10, 11, but there is no record of its celebration given, but rather a correction of abuses in celebrating it. In Acts 2:42 there is an accepted allusion to the celebration of the Supper, but it is simply a historical statement written some 30 years after the benediction of the Spirit at Pentecost, and only emphasizes their faithfulness without giving any special account of any one celebration of the rite.

Because of these facts we are limited in our study of the celebration of the Supper to the accounts of its institution. This shows the special wisdom of God in directing the writing of the scriptures. As there are no direct accounts of the celebration of the rite, except the accounts of its institution there can be no confusion about its celebration—we have but one pattern to go by. There are four accounts of the institution and first celebration of the Supper. You will find them in Mt. 26; Mk. 14; Lk. 22; and I Cor. 11. These accounts are almost as one. Some few words are found in one account that are not in another, but the facts are the same.

The facts, as recorded, of the institution and first celebration of this rite are about thus: 1. Jesus came together with His apostles the evening before His death to celebrate the passover. 2. As they finished eating the passover Jesus instituted and the apostles celebrated the new rite, which was called the Lord's Supper. 3. In administering the Supper to the apostles Jesus said, "This do in remembrance of me," which fact shows that the rite was to be kept as a memorial. Paul added, in I Cor. 11, that in celebrating the rite we show the Lord's death till he comes.

You will notice that there is no mention whatever in the accounts of the institution of this new rite of when nor how often to celebrate it. All that Jesus said, according to the records in the Gospel, was "this do in remembrance of me." Paul said that He sara of the "cup," "this do ye, as often as ye drink it, in remembrance of me." You will notice that Paul said that of the "cup" and not of the bread. He was correcting their abuse of the use of the "cup" in the celebration. But he said nothing about how often to observe the rite, nor when.

These facts shut us up to one of two things by which to go in the celebration of the ordinance. Those two things are: 1. Mere inference. 2. God's established rule for the observance of memorial rites. Those who follow inference say, "Paul said as oft as you observe it you show the Lord's death, therefore we may observe it when we will." That is mere inference based upon a disconnected sentence. The sentence taken in its connection makes no such suggestion. Paul was not suggesting to the Corinthians when nor how often to observe the Supper but was correcting their perversion of it, therefore was trying to impress upon them what the Supper was for and just what it did, that they might not make a social feast of it. Any one can see that that was all there was in his statement. Therefore to make that the basis for promiscuous celebration of the rite is dangerous interpretation: for it leaves the whole question to the perverted whims of men. That is all the ground the followers of inference have on which to base their "whenever you please" celebration of the Supper.

Those who take the position that in the celebration of the rite we should follow God's established rule for the observance of memorial institutions, unless we are directed to change the rule, go back to the scriptures to find just how often and when such rites were to be celebrated.

Doing this, they turn first to the institution of, and Divine directions concerning the celebration of passover; the ordinance in connection with which Jesus instituted the Supper. If you will turn and read Ex. 12:14-28; 13:3-10; Lev. 23:5, and run the references, you will find that the passover was instituted on the night before the Israelites left Egypt, and that it was commanded to be celebrated on the same day each year. It was to be the beginning of days unto Israel, and they were to keep the date and commemorate the fact of their deliverance from death and bondage. It was, as we now know, a type of the crucifixion of Christ, which God had ordained to occur at passover time. Following God's own rule, Jesus came together with His apostles to celebrate that feast in its season, and instituted His new rite to be observed in commemoration of Himself at the close of that feast, without saying one word about time or change of time for its celebration. Next day He died.

Now that passover kept a date and commemorated a fact, which date was the date of our Lord's death, and which fact (the deliverance of Israel from death and bondage) was typical of our deliverance from death in sin and bondage to sin through the death of Christ for us. This question then comes before us, did not God have a purpose in hav-

ing the deliverance of Israel and the death of Christ to come on the same year day? Also this question comes up for answer, since Jesus instituted the Supper in connection with this annual celebration, which came at the time He was to die, without saying one word about changing the time of celebration, is it not clear that He wanted it observed at that time? If not, why did He institute the new rite in connection with the old and say nothing about when to observe it?

I admit that this is a kind of inference, but it is more of a deduction from a God-given rule than an inference. Those who believe in following God's rule for keeping memorials, turn from passover to Pentecost, which was a feast to be kept each year just 50 days after passover, and they find by keeping that feast in its season, the great Pentecost came just 50 days after the crucifixion of Christ, when the Holy Ghost Dispensation was ushered in. Was that accidental or designed? See Lev. 23:15-16.

Then we find that God appointed the observance of atonement day, which was to be kept the same date each year, see Lev. 23:27, and on that day the priest went into the most holy place to make atonement for the people. Hebrews teaches us that the high priest was forbidden to go in but once a year, and that his act was typical of the entering of Christ into the holiest of all after having once suffered to put away sin by the sacrifice of Himself. See Heb. 9:7-23-28.

Christ was to suffer once, and only once, but God had that fact prefigured by an annual atonement day. Beyond all question, it was God's rule to have all great memorials and types to be celebrated once a year and on the same year day. Jesus followed that rule and instituted the memorial of His death in connection with its observance. Have we, then, a right to set aside this God-established rule, which was sanctioned and honored by our Lord, and go by mere inference? We are doing it. But is it God-honoring to do it?

I say it humbly, all of the evils that have crept into the minds of the people about the Lord's Supper came in because of the departure from God's rule for keeping memorials. Had God's rule been followed, there could have been nothing whatever put into the Supper but the keeping of the date and celebrating the fact of our Lord's death. To have observed God's rule, we would have celebrated the rite at the time of Christ's death, and then only, and that would have been a continual witness to the Jews, and to the world, that the passover which they observe and the rite which we celebrate both point to the cross of Him whom they nailed to the tree. If we observed God's rule of memorial celebrations, every church would celebrate the supper at the same time, therefore, there could be no contention about "close communion" and its attending evils. The curses that have fallen on Christianity in connection with observing the Supper were brought in by departure from God's own rule, and going off on the perilous line of inference. Baptists cannot make their position plain, therefore lose many who would obey the truth, simply because they have departed from God's established teachings concerning keeping memorials and types.

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Just think of the confusion! Some churches observe the rite every week, some every month, some every quarter, some twice a year, and so on to confusion, opening the way for every sickly sentiment of imagination and inference. Why Baptists want to set aside the God-given rule for such celebrations and follow the uncertain imaginings of inference is hard to see. But this may be said, Baptists will never show to the world their position on the Lord's Supper until they come to follow the Lord's rule and celebrate the rite once a year, and that at the time of our Lord's death. The time of His death is the only date connected with His life work which is fixed beyond question. We do not know when He was born, nor when He was baptized, but we do know when he died; and He commanded that we celebrate His death, and nothing else. Is there nothing in that significant fact?

Where did we get the idea of observing the Supper once a week? We got it from two inferences. 1. We inferred that the meal eaten at Troas was the Lord's Supper. 2. We inferred that because that meal was to have been eaten on the first day of the week, the Supper should be eaten every first day of the week. There is no other reason for such idea.

Where did we get the idea of observing it once a month, once a quarter and once every six months? God knows, I do not. I rather think we got the idea of once a quarter celebration from the Methodist Quarterly Conferences, at which time they used to always observe the rite, but that is only inference. But I do know where we got the idea of once a year—we got it from God's directions concerning the observance of memorials and types. Which should we follow?

Just one other word. Once a year is not only God's rule for such observances, it is the rule of the whole world, except in the celebration of the Lord's Supper. Every event which is commemorated is celebrated once a year on the date of its occurrence. This is true of Christmas, Easter, Thanksgiving, birthday, marriage day, the Declaration of Independence, everything. Annual celebration is the only right rule for celebrating events which only occurred once in all time. It is the only way to keep the date and commemorate the fact without mixture of other things. We can see this in everything but the Supper. Why not that?

E. L. WESSON.

An example of how a good man may get his feet tangled up is seen in a statement of the Baptist Messenger that Jude claimed to be a brother of Jesus Christ according to the flesh. You will search the Bible in vain for any such statement. He calls himself the bondservant of Jesus Christ and the brother of James. We believe from other evidence that Jude was the brother of Jesus, but Jude doesn't say so.

In closing out the book store we must pay off all obligations on the Baptist Record. To do this we earnestly ask for the payment of every subscription due on the Record and the prompt payment of all book account. Brethren please be good.

THE DEEPER THINGS OF LIFE.

The other day we met a gentleman who keeps well posted as to world conditions. He is a very able lawyer, a man of wealth and culture, and is widely read. We asked him what, in his judgment, is our weakest point as a nation. He said:

"We have given ourselves over to pleasure and money making and are not inspired by any high ideal." He says that many of the women who are the makers of our homes give themselves to the bridge and other such forms of amusement, and the young women find their pleasure in the dance halls; that they do not think of the serious things of life and are not reading books or giving themselves to domestic affairs. They are on the wing from early morning until late in the evening in their automobiles, talking about woman suffrage and the uplifting of the sex, while our homes are suffering immeasurably. He says there are exceptions, of course, but a great many of the housekeepers belong to the class described above. When asked what he would suggest by way of remedy, he said that those who believe that life holds more than these trivialities should band themselves together in an effort to create sentiment that will change all this. "We must live more and talk less. We must begin in our own homes and teach our children lessons of industry and economy."

We were greatly impressed with what our friend said and believe he is exactly right. Although we are engulfed in the most awful war the world has ever known, and our young men are already dying in the trenches, this country, as a whole, scarcely gives it a serious thought. On we go in our mad rush for gain, or for the gratification of some fleeting pleasure, forgetting God, forgetting our fellowman, forgetting everything but the feverish quest for wealth or the unsatisfying pursuit of pleasure.

There is a remnant, as was the case with Israel of old, who see the condition into which our country has been plunged, and are anxious that we shall come back to the deeper things of life. This remnant should do everything in their power to call the attention of others to the seriousness of the situation. We are not pessimistic, but these facts are so patent that one must be blind who fails to see them. How long are we going on in this way, depending on everything else except upon Him who alone can lead us through the darkness out into the light? We call ourselves a Christian nation and yet we are not calling upon God. A few earnest souls here and there are laying hold upon the horns of the altar, but a vast majority are depending upon our armies and munitions of war to fight our battles, while we live our superficial lives and are in the grip of worldliness which holds us like a vise. God help us to come to that high idealism about which we so glibly prate, but which we so poorly practice!—Watchman Examiner.

The State Board of Archives and History at its meeting this week elected as president Capt. W. T. Ratliff, of Raymond. This is a deserved honor to one who wears many honors worthily.

WILL YOU BE THERE?

T. J. Moore.

Attention pastors and other churchworkers. Are you making your arrangements to be at one of our great Winter Training schools? Only five days. Between Sundays. Eight of them, so distributed as to be in easy reach of all. Four of them, Sardis, Ackerman, Corinth and Sumner, to be taught Jan. 14th to 19th, and four of them, Winona, Brookhaven, Newton and Poplarville Jan. 22nd to 26th.

Board and tuition all arranged for at no cost to those attending. Write a card to the pastor where you expect to attend, telling him you are coming. But if you fail to write go on any way. You will be provided for. Tell others of the schools.

THE ENDOWMENT.

Shall we win in our campaign for the completion of the endowment of Mississippi College? Yes, if the pastors and friends will lay aside their timidity and realize that the interest and pride of our whole denomination is at stake. Would it not be a reflection on us to fail when the General Education Board offers half as much as we collect?

Many encouraging messages and much money are flowing into the office. To raise \$100,000 will take everybody to help. The Jackson First Church Sunday school pledges \$300, Clinton Sunday school pledges \$150. Others are coming. The W. M. U.'s pledges are coming in and money also. Many pastors are taking this matter seriously and are working with vigor. Stand by your college.

J. W. PROVINCE.

AMONG THE SOLDIERS.

A great many of my friends at the Convention in Brookhaven expressed to me their willingness to help me in the work to which I have come as the chaplain of the 21st Field Artillery, in our army. I will be glad if you will permit me to say to them through the Record, and to others who may have the same desire, that the commanding officer of my regiment, has granted me permission to accept the donation of subscriptions to current magazines. We have magazines coming in, but they are not of the current week or month. Our men want others. We have a large recreation hall, used and fitted up for a reading and writing room. I suggest that those who will help in this way will forward me the amount necessary to pay for a subscription to extend through six months, and preferably leave the selection of magazines to me, so as to avoid duplication. Personal acknowledgement will be made for all such remittances.

I will be glad to send a news letter for the Record at a later time, when I become more familiar with the needs, etc., of my work. Already, however, duties pertaining wholly to the religious welfare of the men, have become pressing. No room for frittering, and the most abundant opportunity for the most exacting, yet joyful service.

Yours fraternally,

W. H. MORGAN,

Chaplain 21st Field Artillery, Camp Stanley, Leon Springs, Texas.

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word, which must accompany the notice.

EDITORIAL.

REPENTANCE--WHAT IS IT?

This is one of the things classified as among the rudiments or A. B. C.' of the gospel of Christ. Certainly there ought to be a clear and correct conception of what it is. It has not simply an academic or theoretic interest but is of most practical concern, because there is no salvation without repentance. Jesus said, "Except ye repent ye shall all likewise perish." It is important therefore for us to know clearly what it is, not only for our own sakes but also for the sake of others who are dependent upon our teaching or testimony for their salvation. If anything should be clear in our minds which we should be able to state plainly, it is this first step to and necessary condition of salvation.

The teaching of all the scripture writers, the prophets and apostles is consistent in this matter. "These agree in one." The nature or repentance may be learned from the necessity of it as declared in the Old Testament prophets. The necessity of it arose from the people having turned away from God. They were then exhorted to repent or turn to God. This agrees with the New Testament description as "repentance toward God." With this agree all the prophets and the word used by Jesus and the apostles. This word means a change of mind; not a change of opinion simply, but a change of the mental attitude toward God, a change of the controlling disposition in reference to God.

It cannot be too strongly or plainly said that repentance has reference primarily to one's attitude toward God. We are too prone to think of it as having primary reference to the giving up of some sin. But it is necessary to focus our minds on God, and to determine all things else by this question of the attitude toward God. This properly settled will settle everything else aright. And all else is only a superficial and half way measure until this is done. Repentance is not simply the negative work of giving up certain sinful practices but the positive turning to God. A man may be as Godless after the giving up all the habits of sin to which he was addicted as before. The rich young

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ruler had kept all the commandments, but he was unwilling to turn to the Lord Jesus and follow Him. A man may be outwardly correct in his life and conform to the best standards among men, but if his heart refuses to turn to God, he is a lost sinner. On the other hand, a man may know himself to be a vile sinner with every commandment violated or disregarded, and turn to God and find forgiveness, cleansing and eternal salvation. His turning to God will of itself settle his attitude toward sin. One may turn away from many sins without turning to God, but he cannot turn to God without turning away from sin. In other words, it is the turning to God which determines his attitude toward sin. The preaching against sin, and the condemnation of sin, may and will make him feel his need of God, but it is his turning to God which settles the whole sin question. Nobody has repented until he has gotten back to God. It is therefore not enough to preach against sin, we must present God in Christ to the sinner, to whom he must turn with confession and surrender. "Let the wicked man forsake his way and the unrighteous man man his thoughts and let him return unto the Lord." "Return unto me and I will return unto you, saith the Lord of Hosts." "Come unto me all ye ends of the earth and be ye saved, for I am God and beside me there is none other."

If there has been the attitude of indifference toward God, it must give place to the recognition of His right to control our lives and determine our conduct. To ignore Him in our living and refuse His claims on us is fatal sin which can only be corrected by an immediate and complete surrender to the Lordship of Jesus. If we have striven to flee from His presence and avoid contact with people or things that remind us of Him or present His demands upon us, then repentance means facing about squarely, meeting and recognizing His call to us and accepting His demand for unconditional surrender. If we have been hostile to Him, resentful of His authority, critical of His representatives, then repentance means the abandonment of that attitude and flinging ourselves upon His mercy and forgiveness and own His righteous sway in the control of our lives. In any and every case it is "repentance toward God."

WHAT IS A BARGAIN?

We have not been to the dictionary to find out, but among the barbarians, we run upon a specimen of this genus homo more often than desired. One of our latest adventures was in a railroad car. The seats were pretty well taken up and at a village where the train stopped quite an assortment of men, women and children came in. Desiring to make a way for all to be seated, we removed the leather bag from the seat, placing it on the floor, so that any one wishing a place to sit might be accommodated. Of those passing down the aisle a man of no specially outstanding features or peculiarity of dress came in and took his seat by our side. Wishing to be civil we made an effort at conversation. He was not averse to

Thursday, December 13, 1917.

accepting the mild challenge, but before he could get under way he had to empty his mouth of amber by squirting a filthy stream against the floor at the base of the seat in front of us and near to the heated steam pipe. We drew the puckering string a little tighter on our source of appetite, to prevent accidents, and thought to pass it over with a mild mental protest. But we found this was only a beginning and there was scheduled a continuous performance of the same quality, and greater quantity. Now and then we were compelled to glance at the floor, furtively to save giving offense, but we soon found that there was no particular danger of giving offense in that way. By pushing with the foot in a "pussy foot" way we moved the leather bag at some distance from the water spout but in a short while everything near was in danger of contamination if not of being drowned. Fortunately his station was called after about a ten mile ride and we could then begin to breathe more easily.

When he was gone we had time and occasion to philosophize a little. Here was evidently a barbarian. But he is not the only one remaining extant when the steam roller of civilization has made its way across country. Somehow a good many have been left standing because they had not managed to get in its way, or had had managed to keep out of the way. Perhaps he hadn't read that neat little placard of the State Board of Health which reads something like this: "Is it you? Only ignorant people of low breeding spit on the floor." Perhaps he couldn't read the notice in the end of the car, "No spitting." Perhaps he couldn't read, mayhap he didn't care. Being a preacher of the gospel we didn't wish to create a scene by having him arrested for violating the law; and so our only recourse was to write the Barbarian up. We know that not every man who uses tobacco gets rid of it in that way. We don't know what becomes of it. But we do know that any man who does as he did is an unmitigated barbarian.

But what is a barbarian? The question ought to be raised and ought to be answered. Speaking from observation of men and not from a study of the dictionary, we should say that he is one who has not yet developed the sense of the rights of property or consideration for his fellowmen. Barbarism and civilization are antitheses. Civilization is in its outward manifestation an advancement in sense of values and the development of the use of material objects and force. Christian civilization is the development of feeling of consideration for the rights, wishes and welfare of others. Barbarism is lacking in both these elements. A barbarian does not care for the comfort of others, being ignorant of any feeling on the subject or deliberately walking across the feeling. A barbarian has not the sense of property values, he doesn't know the worth of things; to him they have no particular worth more than a momentary gratification. Destruction is to him a greater pleasure than conservation, preservation or improvement. Hence there is no improvement except such as is forced upon him from

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without, or made possible by his being born again. Witness the destruction wrought by the vandals as they swarmed over southern and western Europe, and witness the barbaric atrocities of the present day Huns in their attack upon the civilization of Europe with the hammer of "kultur". Whenever in a man or a nation there is not developed the consideration for the comfort or welfare of another; or whenever property is defaced or destroyed by spitting on it or dropping bombs or shells on it, or by neglect or failure to preserve it for the highest use, then you have a barbarian. You may know several; they may live close about you. You have recognized them. Every boy passes through the period of being a barbarian before he comes to the attainment of civilization.

Here is a sample of a sort of letter we get about twice a week.

"I regret very much that I have allowed my subscription to your valuable paper to continue so long without paying a cent for it and am more than sorry on this particular time, we are unable to pay what we owe on it, and beg that you discontinue the paper and just as soon as possible we will send you all or a part of the amount, \$12.00.

"Very respectfully,

And to us the saddest part is that from hundreds of letters like this we have never received in voluntary payment a single cent. What do you think of this?

The destruction of life and property in the city of Halifax last week was a worse calamity by far than the destruction of the Titanic or the torpedoing of the Lusitania. If it had been done by a German battleship it would have been heralded as a great Teutonic achievement. But it was the work of carelessness or incompetency of a friend of the allies. This only goes to show that in results the effect is the same whether done purposely by an enemy or accidentally by a friend. The allied cause has suffered far too much at the hands of its friends. This ought to show them where a large leakage is, and efforts should be made to correct it as strenuous as on the battle fields where the helmeted hosts of the kaiser are encountered.

There was probably never a time when people thought, talked or read as little about the past as they do now. Their reading is not in history of yesterday, but about what is happening today. And there was never a time when people were so interested in the future, and questioning about what is going to happen. In this sense the generation is filled with "forward-looking" men and women. How many are "looking for and earnestly desiring the coming of the day of God"?

GOOD WORK.

Dr. W. A. Borum was with us last Sunday in the interest of the Mississippi Baptist Hospital. He was most cordially received by our people. He presented the claims of this institution in a most earnest talk to our people at the Sunday morning service, and the response was most hearty. In fact, we were so pleased that we are hoping at a later date he may be able to hold a series of services for us. I would say to the pastors of the State they need have no fear of Dr. Borum in anywise injuring any cause in presenting the cause he now represents. He will be a blessing to any church he shall visit.

E. T. MOBBERLY.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Winter Theological Schools for Preachers and Other Church Workers.

These schools were recommended by the Baptist State Convention and ordered by the Convention Board at its meeting in December, 1916.

There will be eight of the schools, so distributed over the state as to have one within easy reach of every preacher or other worker in the state wishing to attend.

Each school will run five days, opening on Monday at 2 p. m. and closing Friday night.

Four of them will be running at the same time, the first four to be held during the second week in January (14 to 19), 1918, and the other four will be held the third week in January (21 to 25.)

The course of study in all the schools will be the same, and it is especially urged that all enter the opening and remain until the closing. A system of grading, credits and awards will be observed and all are requested to take the entire course.

Entertainment is to be free in the homes of the people and no charges or appeals to be made for running expenses of the schools, all that having been arranged.

Course of Study.

New Testament, using Gospel by Mark as text-book.

Homiletics, with "Practical Hints on Preaching" as text-book.

Pastor's Manual, with "Church Organization and Methods" as the text-book.

Each of these subjects will be given two periods each day.

Five doctrinal addresses will be delivered, one each day by five different speakers.

We have arranged to have Dr. Lawvernee, J. E. Byrd, N. T. Tull, Miss M. M. Lackey and representatives of the Foreign and Home Mission Boards to each be present one day in each of the schools.

Time and Place of Meeting.

Sardis, January 14 to 19; Ackerman, January 14 to 19; Sumner, January 14 to 19; Corinth, January 14 to 19; Winona, January 21 to 25; Hattiesburg, January 21 to 25; Brookhaven, January 21 to 25; Newton, January 21 to 25.

Schedule of Work.

Morning 9:00 to 9:45—New Testament.

Morning 9:45 to 10:30—Homiletics.

Morning 10:30 to 11:15—Pastor's Manual.

11:15 to 12—Address by State Workers.

Afternoon 2 to 3—Doctrinal Address.

Afternoon 3 to 4—Homiletics.

Afternoon 4 to 5—New Testament.

Night 7:00 to 7:45—Pastor's Manual.

Night 7:45 to 9:00—Inspirational address.

If it suits the people who entertain the schools we hope and expect they will entertain on the "Oxford Plan," that is, furnish bed and breakfast in their homes and serve the noon meal and supper at the church.

Following are the programs for each of the schools:

THE SARDIS SCHOOL.

Time—Jan. 14 to 19, 1918.

Business Manager—A. T. Cinnamond, Senatobia, Miss.

Faculty.

New Testament—J. T. Christian, Hattiesburg, Miss.

Homiletics—W. A. Borum, Jackson, Miss.

Pastor's Manual—W. H. Morgan, Brookhaven, Miss.

Doctrinal Addresses, One Day Each.

Subject: Sin—W. E. Lee, Como, Miss.

Subject: The Cross—A. T. Cinnamond, Senatobia, Miss.

Subject: Faith—J. R. C. Hewett, Charleston, Miss.

Subject: Justification—J. B. Quinn, Grenada, Miss.

Subject: Service—J. O. Hill, Sardis, Miss.

THE ACKERMAN SCHOOL.

Time—Jan. 14 to 19, 1918.

Business Manager—H. M. Whitten, McCool, Miss.

Faculty.

New Testament—P. I. Lipsey, Jackson, Miss.

Homiletics—C. C. Pugh, Hazlehurst, Miss.

Pastor's Manual—S. P. Morris, Poplarville, Miss.

Doctrinal Addresses, One Day Each.

Subject: Sin—S. P. Poag, Durant, Miss.

Subject: The Cross—C. C. Kiser, Aberdeen, Miss.

Subject: Faith—R. L. Gillon, Houston, Miss.

Subject: Justification—W. A. Roper, Kosciusko, Miss.

Subject: Service—Owen Williams, Brooksville, Miss.

SUMNER SCHOOL.

Time—Jan. 14 to 19, 1918.

Business Manager—W. R. Cooper, Sumner, Miss.

Faculty.

New Testament (Mark)—R. B. Gunter, Louisville, Miss.

Homiletics—E. E. Dudley, Hattiesburg, Miss.

Pastor's Manual—J. D. Ray, West Point, Miss.

Doctrinal Addresses, One Day Each.

Subject: Sin—S. W. Allen, Lyons, Miss.

Subject: The Cross—N. W. P. Bacon, Marks, Miss.

Subject: Faith—Martin Ball, Clarksdale, Miss.

Subject: Justification—H. L. Martin, Indianola, Miss.

Subject: Service—C. T. Tew, Greenville, Miss.

CORINTH SCHOOL.

Time—Jan. 14 to 19, 1918.

Business Manager—A. N. Reives, Calhoun City, Miss.

Faculty.

New Testament (Mark)—M. O. Patterson, Clinton, Miss.

Homiletics—R. A. Kimbrough, Vicksburg, Miss.

(Continued on Page Eight.)

AS HIS CUSTOM WAS: A SERMON FOR THESE TIMES.

By Robert P. Doremus, in Christian Register.

"He came to Nazareth, where he had been brought up; and he entered, as his custom was, into the synagogue on the Sabbath day."—Luke 4:16.

In this brief mention in the gospel according to Luke of a home-coming, and the observance of a settled habit of manhood among the childhood associations where it had been formed, we are able to see one of the roots of a life. Every strong personality has its roots, visible or invisible, its sources of strength and value in its past. By their fruits ye shall know them, these roots of life in vanished years. The tree of a noble manhood planted by the rivers of water, bringing forth its fruit in its season, roots into the distant, the remote; and the rivers of water that nourish its life draw from the springs of the yesterdays, the springs that rise at life's beginnings.

Such a custom as this of Jesus' life here described can, it is true, be formed in adult life, ought to be formed then if it has not been formed earlier; but it is formed with greater difficulty and less naturalness, and perhaps with something missing from its value. Such a custom has its maximum of power when it traces back to the Nazareth where we were brought up, and to the homes where we were reared; when it commences with the dedication of the child in the temple—or goes back farther even than that, to the dedicated parents and the custom of their life to the religious habit of the generations.

From the dedication of the child by its parents, with the dawning of mind and the awakening of heart, with the coming of the age of questioning and answer, into young manhood and womanhood, increasing stature and wisdom, growing favor with God and man, the process moves, till the religious spirit is attained and the habits of religiousness formed. "To Nazareth, where he had been brought up," "as his custom was"—pregnant phrases, full of suggestion. They tell the story of a life habit grounded in childhood. Our imagination runs back to Nazareth days—the solemn Hebrew service, the reading of the law and the prophets from the ancient scrolls, the sonorous words of the liturgy, the dignity, the sense of a worthy and impressive past, racial and religious loyalties, solemn chords of feeling. There would be also the more intimate, personal, human side—the preparation for the Sabbath, in which each member of the family had a share, the sunshine of Sabbath mornings; Joseph and Mary, and the brothers and sisters—the solemnities somehow inwoven with human and tender elements, notwithstanding the severity of legalism with which the Jewish Sabbath had unfortunately become entangled.

Never a Sabbath in his later life but this boy will see in his memories and associations of the day Joseph's stalwart form and rugged countenance, Mary's sweet face, feel in retrospect, perhaps, the pressure of his mother's hands on the way to service. The Sabbath leisure and peace will have for him always a flavor of domesticity and home affections, and will somehow mingle for him the human and the divine, idealize his af-

fections and humanize his worship. The home sense, the family sense, the neighbor sense, the community sense, will be part of his Sabbath memory and association. All touched with the Sabbath seriousness, inbreathed with the consciousness of God. The synagogue worship will be a sacrament of the family and community life, touching them with dignity, the sense of duty.

Out of these impressions and associations, something fundamental, vital, will remain for his years of manhood. Because of this connection of the divine and the human the synagogue will always have for him a charm and a power quite distinct from what it taught there. The common worship will always have for him genuine life values. He will indeed seek the solitude of the mountains for his reveries and his prayers, his times of spiritual preparation for great crisis. He will enter into the closet for his silent struggles with self and for his outreach to God. He will gather informal with his friends and with the multitudes, in the open, by the seaside, on the roads, for the direct, unfettered word of a man to men; and yet the old custom of the common prayer will call, will continue to exert its pressure on him, to have spiritual values for him. He will never get beyond it or outlive it, however far his mind may have traveled, however much his thought may have changed from the beliefs of his childhood. Still the Sabbath morning will find him in the synagogue in his accustomed place among the old associations.

Now that he has come to young manhood he is no longer merely a receiver but a giver. His religious opportunities have become transformed into religious responsibilities. Where he used to sit as a boy a silent listener to the words of his elders, now he is himself a sharer in the service. He stands up to read from the ancient book and to speak his message. Where he used to drink in all unconsciously from the wells of inspiration he has become himself a source of living inspirations. He, the child of the synagogue, is bringing to the synagogue new light. He is a pillar of the temple. And looking down the ages we see growing out of this spirit and influence freer and truer groups, communities of Christians, the Christian churches. Yes, we are here this morning in part because a little Jewish lad went with his parents to the synagogue of Nazareth village Sabbath mornings nearly two thousand years ago, and there formed and fixed habits of worship, common prayer, there built into his life, into the fibre of his being, the religious spirit.

Our own faith is not wholly the faith of that synagogue group. Our outlook upon life, our forms of worship, are certainly very different from those familiar to Joseph and Mary. Yet those ancient pieties and reverences have their place in our pieties, in our reverences, and because they were, we are. If we want the life of our churches to go on if we want our young men and women, when they have reached the years of manhood and womanhood, to be ready to give of their enthusiasms and ideals and efforts to the church we love, to make of their religious opportunities responsibilities, promise prophecy; if beyond the church that is we desire the truer and the nobler and stronger church

that is to be, the church which they shall create—then we must form and fix in the children and young people today the life habit of the church, intertwine it with their affections and associations.

In the church of habit and associations, the divine and the human, the infinite and the finite, meet and blend. The churches indeed teach truth, each church in its own voice and with its own conception of truth. The churches worship God, each with its own thought of God and in its own way. The truth side of religion, the worship side of religion are not to be underestimated. Yet these are not the whole of the church experience. The church is the sacrament of human life. It touches intimately our human existence at many points. At birth it speaks its word of consecration as the parents dedicate the child to the good life. At marriage it hears the mutual vows and gives its blessing. It speaks in times of sorrow its word of comfort and hope. It enters into all these experiences of our existence with its message, and knits them up indissolubly with itself. It enters not only into these great moments, but into the common existence. The memories of the church life are laden with tender human memories. They have their father and mother side, their brother and sister and their friends and neighbor and community side. With the intimacies of life are woven faith and worship. Who shall untwine or separate in your memories of your church, you who have shared in life and grown up in it, the strands of the human and the divine, the religious and the secular? These walls are bright for you with the light of human faces, the tones of familiar human voices are a great part of its music. "Let us go into the house of the Lord together." "For friends and companions sake I will say, peace be with thee!"

This human side has in greater or less degree been present always in the church experience. Our Puritan forefathers would perhaps not have admitted the fact. Religion for them wore a harsher and more forbidding aspect. The worship of God had in it little place for the appreciation of the human. There was a vast chasm between God and man. The church was too often repressive. Its services were too often irksome. It made of worship an enormous task. There was far too much sternness and rigor, far too little naturalness and joy. That human affection could be part of God-love, that the smiles on human faces the gladness in human voices, the neighbor greeting and warm friendly hand-clasp at church could be regarded as an essential part of the ritual of religion, would certainly never have occurred to them. It is true, the human side was not quite eliminated. It could not be. Inevitably for them, too, the church was always in a measure a sacrament of the family and the community life. The human and the divine could not be kept from permeating each other even in the strictest congregation. Our forefathers unconsciously and incidentally some of the human values that we frankly recognize as a part of the church experience. Kate Douglas Wiggin, in "The Peabody Pew," brings out this humanly religious, religiously human aspect of the church life, the church associations knitting into the fabric of human

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In Coleridge's "The Rime of the Ancient Mariner" as the ship sails out of the home harbor, the kirk is one of the last objects that the voyager sees; and as he returns from his far journey, and his discovery through experience, of the value of love, the kirk steeple again greets him. For him human love and divine love blend is one. The spirit of synicism speaks in Tennyson's "The Two Voices," but is completely silenced by the voice of faith and hope. These are triumphants as he looks from his window on Sunday morning at the church-goers.

Not the teaching of truth alone nor precepts for conduct, not worship by itself, but these elements and the association with our human affections, fellowship and joys, constitute the value and power of the church as an institution. The sunlight falling on the church-going processions, streaming through the windows on the familiar faces, falling afterward upon the home circles gathered round the several family boards, is symbol of the light of the Eternal entering into our human affection and happiness.

The so-called secular and human brought under the influence of the church are inevitably somewhat touched by the church, penetrated by the ideal. The plane of home life, neighbor life, community life is inevitably lifted. It is not the distinct memory of sermons heard or rituals repeated that is the chief gift of the church fellowship; it is the unconscious gains, the hallowing of affections and joys, the subtle fusing of the common life with the invisible.

Here, then, is one great reason why we can not spare the church and its influence. We may gain physical, even moral and spiritual refreshment from nature, from the great out-of-doors. We may get truth from the books we read by our own fireside. What can take the place or perform the service of the togetherness of the church fellowship, the common worship, the family pew? These have something all their own to give us, something that can not be received by the chance hearer, the man or woman who drops in occasionally to listen, for this comes of life habit, and is grown into the very tissue of life.

The church of today, the church of the modern spirit, offers greater possibilities, greater human value than the church of the past could offer. The hard and harsh, the forbidding and repressive aspects of religion vanish. We cease to regard religious worship as necessarily a thing of physical and spiritual discomforts. The unnaturalness and somberness pass out of it. There is a changing view of the church and its relation to human life. An interpretation of religion as natural receives increasing emphasis. God draws nearer in our thought and enters into our common life. We have a frank recognition of the divine in the human and the religious in the secular. We no longer conceive a gulf between God and our daily affections and joys. God is with men and shares their happiness. Indeed, we feel today that there is something lacking in our religion, if we do not make it happy. The social life of the church, once wholly unknown, the grown

on, then tolerated grudgingly, is now seen to be a real and vital part of the church life, and is heartily welcomed. It enters into our very play, into our laughter and joyousness.

Thus the church infuses amusements with religiousness, even as the home does that welcomes relaxations as wholesome and right, and beautifies them with ideals and restraints. The social life of the church, the secular activities and relaxations of the church fellowship, have added infinitely to its value and power. On the one hand, religion becomes warm, human, natural, joyous; on the other hand, the secular is touched with spirituality, made religious, fused with the sense of duty, with reverence for God, for self, for fellow-men. It is easy to feel at home in the church, feel that the church is sponsor and ally of all our normal life.

The contact of the church with the individual on many sides of his life is necessary if the church is to retain its hold on the present and coming generations. Men and women will no longer go to church from fear and few of them from a mere sense of duty. They can be led to go through love, through association, through a sense of value to life. The church as a home, with the freedom and naturalness of a home, meeting, inspiring sanctifying every normal side of human nature, will control our affection and draw our feet and the feet of the new generations.

We must not forget, of course, that the church, however hospitable it may rightly become to the secular is never merely secular. Primarily it is religious. Primarily it finds its sources of power in its hours of worship, communion, and of thought upon the high levels. If we approach the church merely from its social side, stop there, make that our sole or chief interest, we miss its greatest gifts. Nothing can take the place of the shared inspiration, the common prayer, the single thought. Something is here that we can find nowhere else.

"Let the church grow into you, grow up with you, intertwine itself with your affections, your tenderest ties, your laughter, your tears, knit itself up with your heart. Then, as it reaches every part of your life, and thus idealizes your loves, tempers your enjoyments with inner restraints, deepens your joys, and comforts your sorrows, you will acknowledge its power to help you, and, through you, to help others to build your life and your share in the life of the world. "As his custom was." As our custom is. So may it even be! Amen!

WORK AMONG THE BAPTIST STUDENTS IN MISSISSIPPI.

(Student of Mississippi.)

It was a pleasure to meet the various student bodies of Mississippi, to note the thorough work being done and the high moral and spiritual atmosphere characteristic of the schools. In Baptist schools and state schools alike we were shown every courtesy one could desire. In order that the brotherhood may know the general character of our work among the students, I will briefly outline the plan.

In every denominational and state school visited, either by Mrs. Aulick or myself, we organized a Baptist Student Mission Band.

This band meets each week and renders a program on missions. The programs are prepared by the Baptist Student Missionary Movement and published in the Baptist Student, our quarterly magazine. They are arranged to cover the entire college year and are based upon fourteen mission books which are purchased by the Band, or some friend, and placed in the college library. The first meeting in each month is a study of "the Bible and Missions." The second week in each month the program deals with great outstanding missionaries. The third weekly meeting alternates between Home and Foreign Missions. The fourth meeting is given to the discussion of some miscellaneous subject as "Educational Missions," "By-Products of Missions" or "Medical Missions." At this fourth meeting we recommend that the Baptist pastors and members of the faculty take part on the program and the general public be invited.

Note some of the advantages of this plan. First. It has all the attractive features of a literary society with the religious element added.

Second. It is constructive in that each program is built upon and in view of the preceding one. Nine programs on the Bible and Missions, nine on biography, nine alternating between Home and Foreign Missions, and nine on miscellaneous subjects.

Third. It is educational. Without a knowledge of missionary achievements no one can understand the political, social, economic, moral, educational or religious history of China, India, Japan or any other non-Christian land during the past fifty years.

Fourth. It is missionary, in the real liberal sense of that word, in that it seeks to preserve rather than divide the "Great Commission" by placing equal emphasis upon Home and Foreign Missions.

Fifth. It is spiritual. Every program is introduced by a devotional service. The characters and subjects studied are such as would deepen the spiritual nature and intensify the students sympathies.

Sixth. It is denominational. It does not seek to sever the student's connection with any other organization which contributes to his moral and spiritual uplift, but aims to unify our Baptist students of the United States and Canada in the study of world-wide missions.

We found the students everywhere hungering for just such an organization, and it was a delight to Mrs. Aulick and myself to have a part in organizing the movement in the great Baptist State of Mississippi.

A. L. AULICK,

Student Secretary Baptist Student Missionary Movement.

The Sunday School Times says: "After a recent concert given for the entertainment of soldiers, one of them was asked to propose a vote of thanks. He arose and said: "We are very grateful for the amusement afforded us tonight; and we appreciate all the musical talent brought for our enjoyment. But we are off to the front tomorrow; and I do not know how to tie. I am not prepared to meet God. I only wish there had been something for our souls."

DEPARTMENT OF CONVENTION BOARD
(Continued from Page Five.)

Pastor's Manual—H. M. King, Jackson, Miss.

Doctrinal Addresses, One Day Each.

Subject: Sin—J. J. Cloar, Tupelo, Miss.

Subject: The Cross—A. L. O'Briant, Okolona, Miss.

Subject: Faith—R. A. Gavin, Corinth, Miss.

Subject: Justification—J. A. Rogers, Amory, Miss.

WINONA SCHOOL.

Time—January 21 to 25, 1918.

Business Manager—W. W. Muirhead, McNew Testament (Mark)—P. I. Lipsey, Jackson, Miss.

Homiletics—W. A. Borum, Jackson, Miss.

Pastor's Manual—J. D. Ray, Starkville, Miss.

Doctrinal Addresses, One Day Each.

Subject: Sin—R. L. Bunyard Hollandale, Miss.

Subject: The Cross—L. F. Gregory, Shelby, Miss.

Subject: Faith—J. W. Lee, Batesville, Miss.

Subject: Justification—W. A. Sullivan, Belzoni, Miss.

Subject: Service—I. P. Trotter, Shaw, Miss.

HATTIESBURG SCHOOL.

Time—January 21 to 25, 1918.

Business Manager—C. M. Morris, Sumrall, Miss.

Faculty.

New Testament (Mark)—J. T. Christian, Hattiesburg, Miss.

Homiletics—Webb Brame, New Albany, Miss.

Pastor's Manual—T. L. Holcomb, Pontotoc, Miss.

Doctrinal Addresses, One Day Each.

Subject: Sin—L. G. Gates, Laurel, Miss.

Subject: The Cross—Judah Felder, Gulfport, Miss.

Subject: Faith—J. T. Dale, Collins, Miss.

Subject: Justification—J. P. Culpepper, Poplarville, Miss.

Subject: Service—J. E. Glenn, Wiggins, Miss.

BROOKHAVEN SCHOOL.

Time—January 21 to 25, 1918.

Business Manager—R. H. Purser, Magnolia, Miss.

Faculty.

New Testament (Mark)—W. C. Tyree, Greenwood, Miss.

Homiletics—C. C. Pugh, Hazlehurst, Miss.

Pastor's Manual—H. M. King, Jackson, Miss.

Doctrinal Addresses, One Day Each.

Subject: Sin—I. H. Anding, Summit, Miss.

Subject: The Cross—J. L. Boyd, Gloster, Miss.

Subject: Justification—S. G. Pope, Port Gibson, Miss.

Subject: Faith—J. L. Low, Tylertown, Miss.

Subject: Service—J. E. Thigpen, Gloster, Miss.

NEWTON SCHOOL.

Time—January 21 to 25, 1918.

Business Manager—R. L. Breland, Philadelphia, Miss.

Faculty.

New Testament (Mark)—J. P. Williams, Mendenhall, Miss.

Homiletics—E. T. Mobberly, Lexington, Miss.

Pastor's Manual—T. A. J. Beasley, Ecorse, Miss.

Doctrinal Addresses, One Day Each.

Subject: Sin—E. D. Solomon, Meridian, Miss.

Subject: The Cross—W. H. Thompson, Forest, Miss.

Subject: Faith—E. W. McLendon, Waynesboro, Miss.

Subject: Justification—Bryan Simmons, Newton, Miss.

Subject: Service—J. J. Mayfield, Meridian, Miss.

All persons who are to be teachers or speakers have been chosen because of their fitness to do the work assigned them and have agreed to make a special preparation for their work.

We are counting on every preacher in the state entering one of the schools who is not unavoidably kept away, and with them, many other church workers who may wish to take the course. It is exceedingly important that we enter at the opening and remain through the session.

The text books to be used will be for Bible Study, the Gospel of Mark. Homiletics, "Practical Hints on Preaching," by McGlothlin; Carver and Sampey. Pastor's Manual, "Church Organization and Methods," adopted by Southern Baptist Convention in its last session.

The two last named books can be gotten from Baptist Record Publishing Co., Jackson, Miss. Both, postage paid for 65c.

It would be well for all who expect to attend one of these schools to read afresh the Book of Mark and these other books before the opening of the schools.

All we need is a full attendance of all our preachers and many other workers to make these five-day mid-winter schools one of the most helpful agencies to unify, strengthen and build up our forces we have ever launched.

Let every one who reads this begin to talk up these schools and let's get all the preachers to attend with as many other workers as possible.

For any further information concerning the Winter Schools for Preachers and others, communicate with Rev. T. J. Moore, Hattiesburg, Miss.

WHITE GIFTS FOR HOSPITAL.

Hundreds of merry Christmas celebrations will be held throughout the state by Sunday schools and churches during the coming holidays.

Many of them will have no plan or program beyond their own happiness and entertainment. They would enjoy their celebration more if there could be included an object worthy of their loving remembrance.

I beg our superintendents and pastors and B. Y. P. U. leaders to put our State Baptist Hospital on their Christmas programs and

remember it with a shower of white gifts, while they themselves are enjoying the good things of the holiday season.

Last Christmas morning there lay on a bed in our hospital a beautiful Christian girl who a day or two before had undergone a serious operation. I stopped by her room to speak a word of love and cheer, and she said, "I lay here looking out the window before dawn, and I fancied I saw the Star of Bethlehem beaming in love upon the whole world. I never saw a planet look so beautiful before. I thanked God for the dawning of Christmas day that thousands and thousands were going to enjoy in health and happiness." Not a murmur of complaint that she herself was a suffering shut-in that Christmas morning.

This coming Christmas day there will be dozens of shut-ins in our hospital. Who will think lovingly of them and of their Christmas day home, and include it in their loving remembrance?

The hospital will be most grateful for showers, however small, of such things as will contribute to the comfort and happiness of those for whom they are caring.

This great institution is doing a vast deal of work for the sick and suffering for which they receive no pay whatever. And it could and would do a great deal more is generous friends would contribute to the work.

Send in this Christmas your white shower of bed linen, table linen, towels and tray cloths.

Put in something for those fourteen beautiful Christian girls that wait patiently and sympathetically upon the sick. What is their income. Ten dollars a month, giving their whole lives in ministry to the sick.

Suppose every person over the state who has had the blessing of Miss Sallie Stamps' nursing and love while in the hospital, would remember her with a white gift this Christmas, my! she would be deluged. And, why not?

Remember the Hospital this Christmas.

W. A. BORUM.

Mr. Wm. Fetter and Mr. Chas. A. Brooks explain in the Watchman-Examiner why the former left the Russian Bible Institute in New York and established another in Philadelphia. Mr. Fetter says it was to get away from the new theology and teach the old truths of the deity of Christ, the virgin birth, the atonement and the inspiration of the Bible. Mr. Brooks says the move was due to incompatibility of temperament. It is possible that both brethren are right in their explanations.

The First Church in Jackson on last Sunday elected Rev. W. A. Hewett of Dallas, Texas, as pastor and are hopeful of a favorable answer this week, although the Dallas people are doing everything to hold him. He is a native Mississippian and did a great work at Columbus, where one of the best church houses in the state is a witness to the value of his work.

Dr. W. A. Borum visited Hazlehurst Sunday in the interest of the Mississippi Baptist Hospital with fine results.

Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor Jackson
 MISS FANNIE TRAYLOR, Auxiliary Leader Jackson
 MISS MARY RATLIFF, College Correspondent, Raymond
 MRS. C. C. LONGEST, Building and Loan Fund, Oxford
 MRS. J. L. JOHNSON, Jr., State Trustee, Training School Hattiesburg
 MRS. B. E. KENT, Personal Service Leader Forest
 MISS M. M. LACKEY, Corresponding Secretary-Treasurer Jackson

CENTRAL COMMITTEE

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 Vice-President—Mrs. Martin Ball, Clarksdale; Mrs. E. K. Lide, Columbus; Mrs. F. H. Bancroft, Picayune
 Recording Secretary—Mrs. Rhoda Enochs Jackson
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All societies are urged to send quarterly reports to Miss M. M. Lackey, Jackson, Miss.
 All funds should be sent to Dr. J. B. Lawrence, Jackson, Miss., except the Literature Fund, which should be sent to Miss M. M. Lackey.

Attention, Sunbeam Leaders.

The following report is that of the Sunbeam band that won the State Banner:

Forest Sunbeam Band.

Home Missions	\$10.75
Foreign Missions	10.20
State Missions	12.17
Bible Fund	1.00
Orphanage	11.00
Building and Loan Fund	25.00
Miscellaneous	4.20

Total \$85.47

Average attendance 25.

Forest, Laurel, Houston, Utica and Pleasant Hill in Strong River Association are the only Sunbeam Bands in the State reaching the Standard of Excellence. Dear leaders, please begin work at once on the standard and give your Band an opportunity to win the Banner this year. We will only have seven months to work before our Convention meets in June.

I am expecting a Christmas gift from every Sunbeam Band for Miss Mary Anderson's school in China. I believe this is an opportunity Jesus is giving us to help Him in His work.

The Royal Ambassadors and Girls' Auxiliary at Forest are the only Junior organizations reaching the Standard of Excellence, and they gave nobly also. The R. A.'s gave to all benevolences \$50.70 and the G. A.'s \$45.21. This amount does not include that given for home uses.

Let us profit by these splendid reports and help our boys and girls to do their best.

YOUNG PEOPLE'S LEADER.

Literature Fund.

Let us as societies not forget about the Literature Fund. I believe that it was placed to a wise use last year, as many will testify, who use the catechism and State Mission Week of Prayer literature, as well as other leaflets printed. Let us not fail to keep up this small sum of ten cents per member per year that our office may have other leaflets printed. In order to help those societies who have not secured the book as well as to offer an incentive to all to send this fund, we will this year, send to each society sending as much as \$1.25 for this fund, a copy of "Auxiliary Programs" free of charge. Please tell this to your society at the next meeting.

Letter From Miss Stallings.

Kwei Lin, China, Oct. 10, 1917.

Dear Mississippi Friends:

Just one year ago today we sailed from

Vancouver. It has been a pleasant year and I know a profitable one.

Well, today has been an off day with me. Have you ever felt as if you had to stop your regular affairs and have a day different? That is how I felt this morning, I studied and looked at Chinese characters until I had a headache. Then I invited the teacher to go and not return until morning.

I started out to do what my hands could find to do. About that time the Bible woman asked me to go with her into some of the homes. I was delighted. I really learned several expressions of real talk and not book language. I made lots of fun for the different families by trying to talk. This language just mixes up in such a way I never can say things as they should be said, and I know it does sound funny to them. But one has to try or never learn. In one home there was a kissable baby. Usually it is not so for they are so dirty. Kissing is surely not a custom in China.

After my return I entered my room to think and before I knew it my mind turned to you and how interested you would be if you could be here awhile. Let me tell you a little of what we are doing now.

Do not be surprised when I tell you that I, a new missionary, opened the Girls' school on September 26th. Now this is not what had been planned for I cannot talk enough to do anything yet. But you know that when the time for school to open arrives and you are the only one to do it you will do your best. I did this time. Mrs. Lowe was not well and had to remain in Canton for an operation and Mrs. King waited to bring three of Mr. Anderson's children with her. So it just happened that I had this honor.

On this morning 26 pupils sat in their places for the opening exercises. Now this may look like a small school to you but to us it is not so. This is nearly twice as many as were at the opening last year. And, too, we are not financially able to take care of this number.

As three of these pupils and our native teacher were returning to Kwei Lin, robbers visited their boat and took all their money and best clothes. The teacher was thankful that the yidid not take one of the girls. When she told me that, I, too, was grateful, sometimes they do take the girls. We have tried to help them get more clothes and, of course, we had to lend them money for their board and fees. Some of our last year's girls have not returned yet and probably will not until time for the preachers to come to Kwei Lin for their mid-winter meeting. Robbers are so bad now that it is dangerous to travel.

We had a letter saying that a few days ago robbers went into one of our boys' schools in the country and took away two boys. These will be held for ransom. If the ransom is not paid at the time stated the boys will be killed. We cannot afford to pay ransoms because the robbers would visit our schools too often in order to cause us to raise the money. All we can do is to pray. Last year they took one of our country teachers and he had to die, there was no one to give the required money.

Don't you think we need to teach Christ here in China? If you could but understand

the horrors of heathenism, you would be willing to come and give also.

We are now having revival services at the chapel. The school girls and I go every night. We have four new ones that are old enough to decide for themselves so we are praying definitely for their salvation. We have several who are Christians and they work and pray faithfully with the new girls who have not heard the Gospel much.

Will you pray with us for the salvation of these in our school and some friends of the school? Our opportunity is great and we do want to be faithful.

Mrs. King will arrive in a few days and she will be able to talk with the girls and help in the school.

We depend much on your prayers and encouragement. I have answered all your letters and gifts. Only one letter came back to me so I suppose the others reached you. I hope so anyway. If you write and fail to hear, you will know the letters are lost. Write again.

Yours in His service in China,
 HATTIE STALLINGS.

**AN IMPORTANT WORD OF CAUTION
 FOR THOSE NOW USING THE
 GRADED LESSONS.**

We find many people who write to us have misunderstood the extent to which the Uniform Lessons will be modified for the new course in 1918. The changes are not intended to make the new lessons in any way a substitute for the Graded Lessons. They do not contain the memory work, the hand work, nor many other of the features which have made the Graded Lessons so successful. The use of the Graded Lessons is constantly increasing, showing that they have found a distinct place for themselves and there is no intention to make the new improved Uniform Lessons a substitute for this kind of instruction.

The new lessons are intended to be an improvement upon the Uniform Lesson scheme. Passages of Scripture are combined to give a more effective lesson, and the topic is changed in each department to make a theme which can be taught with greater satisfaction. At times series of doctrinal lessons are introduced. These features will give the schools using the old Uniform Lessons some advantages which they have not had in the past.

It is but fair, therefore, to suggest to those now using the Graded Lessons that they should send for samples of the quarterlies containing the improved Uniform Lesson series for the first quarter of 1918 before making any change. It may perhaps be that some schools will prefer to change back to the Uniform Lesson system. If so, this ought to be done with full understanding, otherwise your school will perhaps be put to the necessity of reordering.

Many other schools ought really at this time to consider putting in the Graded Lessons, and do the better work they demand. We will be glad to send you our sample pamphlet.

Yours sincerely,
 I. J. VAN NESS,
 Corresponding Secretary, Baptist Sunday School Board.

Make Your Own Cough Syrup and Save Money

Better than the ready-made kind.
Easily prepared at home.

The finest cough syrup that money can buy, costing only about one-fifth as much as ready-made preparations, can easily be made up at home. The way it takes hold and conquers distressing coughs, throat and chest colds will really make you enthusiastic about it.

Any druggist can supply you with 2 1/2 ounces of Pinex (60 cents worth). Pour this into a pint bottle and fill the bottle with plain granulated sugar syrup. Shake thoroughly and it is ready for use. The total cost is about 65 cents and gives you a full pint—a family—of a most effectual, pleasant cough remedy. It keeps perfectly.

It's truly astonishing how quickly it acts, penetrating through every air passage of the throat and lungs—loosens and raises the phlegm, soothes and heals the inflamed or swollen throat membranes, and gradually but surely the annoying throat tickle and dreaded cough will disappear entirely. Nothing better for bronchitis, spasmodic croup, whooping cough or bronchial asthma.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, and is known the world over for its prompt healing effect on the throat membranes.

Avoid disappointment by asking your druggist for "2 1/2 ounces of Pinex" with full directions and don't accept anything else. A guarantee of absolute satisfaction or money promptly refunded, with this preparation. The Pinex Co., Wayne, Ind.

Miller's Antiseptic Oil, Known as

Snake Oil

Will Positively Relieve Pain in Three Minutes.

Try it right now for Rheumatism, Neuralgia, Lumbago, sore, stiff and swollen joints, pains in the head, back and limbs, corns, bunions, etc. After one application pain usually disappears as if by magic.

A new remedy used internally and externally for Coughs, Colds, Croup, Sore Throat, Diphtheria and Tonsillitis.

This oil is conceded to be the most penetrating remedy known. Its prompt and immediate effect in relieving pain is due to the fact that it penetrates to the affected parts at once. As an illustration pour ten drops on the thickest piece of sole leather and it will penetrate this substance through and through in three minutes.

Accept no substitute. This great oil is golden red color only. Every bottle guaranteed: 25c, 50c and \$1.00 a bottle, or money refunded at all leading druggists, or sent postpaid from Herb Juice Medicine Co., Jackson, Tenn.

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NEGRO SOLDIERS.

Washington, D. C.—Some eighty eighty-three thousand six hundred (\$8,600) negroes have been drafted for service in the National Army to be sent overseas.

Secretary of War Newton D. Baker, in working out his plans for the training of these men, has met with many difficulties. First of all, he has had to contend with those friends of the negro who have felt that it was Secretary Baker's special duty at this time to attempt to solve or settle the so-called race question in America. Second, negro leaders from all parts of the country have importuned the War Department in various and sundry directions, while the peculiar southern situation, where the masses of the negroes live, has had to be taken into account.

Because of these difficulties, the Secretary of War called to his aid, on October 1st, 1917, as special assistant in the War department, a representative of the negro race, Emmett J. Scott, who, for eighteen years, was secretary to the late Booker T. Washington, and also secretary of the Tuskegee Normal and Industrial Institute in Alabama. Mr. Scott has a wide acquaintance among members of his own race, and with leading members of the white race in the South, as well as with leaders of thought and public opinion in the north. He has sought to relieve the Secretary of War, as much as possible, of the burdensome details growing out of controversies, involving racial relationships, caused or occasioned by the presence of white and colored draftees together in many of the cantonments.

Lately, there has been a certain amount of misgiving and unrest among the colored people of the country who have been led to feel, by reason of reports of alleged mistreatment of colored men in cantonments, that there is a disposition on the part of the War Department to deal unfairly with colored draftees in National Army cantonments and in National Guard camps. For the purpose of allaying these suspicions and correcting certain false impressions which have been made and circulated, the Secretary of War has addressed an open letter to his colored aide, stating his attitude and the policy of the War Department with reference to these colored soldiers. The letter, dated November 30th, 1917, follows:

War Department,
Washington, Nov. 30, 1917.
Memorandum for Mr. Emmett J. Scott, special assistant, War Department:

Referring to various telegrams and letters of protest received at the department, to which you have called my attention, concerning certain alleged discriminations against colored draftees, I wish to say that a full investigation of the matters complained of has been ordered.

As you know, it has been my policy to discourage discrimination against any persons by reason of their race. This policy has been adopted not merely as an act of justice to all races that

go to make up the American people, but also to safeguard the very institutions which we are now at the greatest sacrifice, engaged in defending, and which any racial disorders must endanger.

At the same time, there is no intention on the part of the War Department to undertake at this time to settle the so-called race question. In this hour of national emergency and need, white and colored men alike are being called to defend our country's honor. In the very nature of the case, some must fight in the trenches, while others must serve in other capacities behind the firing line.

I very much regret what seems to be a certain amount of overworked hysteria on the part of some of the complainants who seem to think that only colored draftees are being assigned to duty in service battalions, whereas thousands of white draftees already have been, and more of them necessarily will be, assigned to duty in such service battalions.

Some of the complaints or charges of discrimination seem all the more unwarranted, in view of the fact that there is far less hazard to the life of the soldier connected with the service battalion than is true in the case of the soldier who faces shot and shell on the firing line. Furthermore, the attitude of the War Department toward colored soldiers is clearly shown by the following facts: More than 626 of the 1,250 colored men who completed the course at the Reserve Officers' Training Camp, at Fort Des Moines, Iowa, have been commissioned as officers in the United States Army; nearly 100 colored physicians and surgeons have received commissions as officers in the Medical Reserve Corps, and a full fighting force of 30,000 colored soldiers, including representatives in practically every branch of military service, will constitute the 92nd division, to be detailed for duty in France under General Pershing.

The relations between the colored and white men, in the camps containing both, have been worked out on a very satisfactory basis, and little or no trouble seems likely to arise. All of my reports indicate that the colored men are accepting this as an opportunity to serve and not an occasion for creating disorder or trouble, and white men and officers are passing over the question of race difference in a helpful spirit. What we need in this emergency is the help of right-thinking people in the cities and towns around the camps, and we are getting that our course seems free from embarrassment, if German propagandists, who want to make discord by stirring up sensitive feelings, are simply not allowed to do their work.

As a matter of fact, the colored people and the white people in this country have lived together now for a good many years and have established relationships in the several parts of the country which are more or less well organized and acquiesced in. Gradually the colored people are acquiring education in the industrial arts, and are rendering themselves more and more useful in our civilization, and more and more entitled to our respect. On the other hand, the white people are coming more generally to realize the value of the good citizens among the colored people through their industrial importance and their eager desire to learn and qualify themselves for usefulness in the country, and this

has brought out a growth of good feeling marred, it is true, here and there, by such incidents as that at Houston and that at East St. Louis, which grew out of sad misunderstandings, and were perhaps contributed to, in at least one of these instances, by the malicious activities of people who would rejoice to see any embarrassment come to us as a sign of weakness against our enemy. Therefore unrest among the colored people and suspicion of the government on their part are, by all means, to be discouraged at a time like this.

We are bending all our energies to the building up of an army to defeat the enemy of democracy and freedom, and the army we are building contains both white and colored men. We are expecting that they will all do their duty, and when they have done it they will be alike entitled to the gratitude of their country.

(Signed) NEWTON D. BAKER,
Secretary of War.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and make it soft and glossy. It will not color the scalp, it is not sticky or greasy, and does not rub off.

WALL'S WORK IN CAMP.

I have just visited our boys in Camp Beauregard. The meeting was a happy inspiring one. These men are well cared for. Camp clean as a pin, likewise the men. As I watched the boys in their training, I was never so impressed with their devotion and loyalty and the seriousness of their great undertaking. They crave the love and sympathy of the folks at home. Don't neglect them. Send them remembrances, letters, papers etc., anything to let them know we stand behind them.

Chaplain Wall is doing the most gigantic and distinctive piece of Christian work I have ever seen. His tent plan is ideal, so much so that every Y. M. C. A. leader, including the Catholic, has visited his tent to investigate his methods, every one saying you have us all bested and we will adopt your plans. They have ordered 19 tents for different units in camp. Lieut. Wall is busy every moment. He handles 3,000 letters per day through his assistants. The men are in the "Home" every minute of the day. On two hours notice after the quarantine was raised, I spoke to several hundred on Sunday night. My impression is that more men visit his tent than all the "Y" homes put together. Thousands of sheets of paper and envelopes are distributed to the men free every week. The men regard him with tender affection. His preaching holds the men with a firm grip. The government supports him, but we at home should provide him with \$50.00 or \$100.00 per month for incidentals which the government does not furnish. Stand by our great chaplain. He loves his men and his men love him.

J. W. PROVINE.

No. 666

This is a prescription prepared especially for MALARIA or CHILLS & FEVER. Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

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Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

Lesson For December 23. N

PREPARATION FOR THE MESSIAH.

Malachi 3:1-12.

Motto Text—"Repent ye, for the kingdom of heaven is at hand." (Matt. 3:2.)

Lesson Connection.—Malachi, meaning "my messenger," was the last of a long line of Old Testament prophets. His prophecy is generally supposed to have been uttered near the close of the Old Testament period, about 400 B. C., just before the second return of Nehemiah to enforce the law of last lesson. Malachi portrays the religious declension in Judah which Nehemiah sets himself against. Then he looks across the centuries 400 years with prophetic eye and announces the coming of the Messiah.

v. The Messiah (v.1.)

Our lesson is Jehovah's answer to the impendent question of the corrupt religious formalities of Nehemiah's time—"Ye have wearied Jehovah with your words. Yet ye say, 'Wherein have we wearied Him?' When ye say, 'Every one that doeth evil is good in the sight of Jehovah and He delighteth in them, or where is the God of judgment?' The Sabbath breakers of last lesson and other evil doers were called good. The inhabitants of Judah had become smart skeptics as to God's judgment of men. The lesson is a reply to their infidelity.

Malachi utters the last word of Old Testament prophecy and the curtain drops for 400 years. But he looks across the centuries with prophetic eye and throws upon inspired canvass two unique personalities. One of these is that of the Messiah—"and Jehovah whom ye seek shall suddenly come in His temple, even the Messenger of the covenant, whom ye delight in." *Messiah* is the Hebrew word meaning "Anointed One." The Messiah of the Old Testament is identified with the Christ (the Greek word for "Anointed One") of the New Testament. The prophet brings before us the Messiah under the names *Jehovah* and *Messenger*. The two are strongly identified, yet they are distinct. This is unquestionably the manifestation of Him who "in the beginning was the Word . . . and the Word was God." This Messianic hope runs through all the Old Testament, like a broadening river." The last word of prophecy here gathers up this hope and lights up the centuries till the Messiah was discovered in Jesus of Nazareth.

II. *Messiah's Messenger*. (v. 1.)—I.

The other unique personality whom the prophet threw upon inspired canvass is one called "My Messenger," whom Jehovah will send to "prepare the way before Me." Malachi caught up the inspired vision of Isaiah. "The voice of him that crieth in the wilderness, 'Prepare ye the way of the Lord.'" (40:3). One interesting feature of these prophetic utterances is that there will be no more God-called till the appearance of the Messenger whose function would be to effect a moral and religious reformation as a

preparation of the way of the Lord. 400 years roll by and no voice from heaven is heard. Suddenly there appears a prophet in the wilderness of Judea crying, "Repent ye; for the Kingdom of heaven is at hand." In this unique historic figure clothed with camel's hair, the prophecies of Isaiah and Malachi were fulfilled. His name was John the Baptist.

III. *Messiah's Mission* (v.2-6.)

What feature of His mission is uppermost here? Not the kingly; not the redemption, but the *judicial*. Does the prophet use a bit of irony in portraying a striking contrast between the supposed effect of His coming and the real effect? He is the Messenger of the covenant whom they superficially "seek" and "delight in." But their eagerness will be changed to terror when He does come and brings them under His searching scrutiny. His coming is for judgment. The judgment will grow out of the attitude assumed toward Him. Cleansing will come to those who submit to Him. The figure is striking under which this fact is represented. He is to be like the "refiner's fire" and "fuller's soap," purging out the dross and filth. When this purging process has finished its work then Judah and Jerusalem will be able to offer pleasant sacrifices unto the Lord. This prediction concerning the Jews seems yet to be fulfilled.

But swift judgment will be meted out to evil doers of different classes which the prophet names and which do not come within the range of the refining fires.

In the fullness of time He did come with the refiner's fire and the Holy Ghost baptism. Under new Testament revelations the work of the Messiah is much fuller and grander in its sweep than that represented by Malachi and John the Baptist. But what they give is accurate. All that is said about Him by these prophets is true, but much more is true that they did not say about Him.

The remaining verses of the lesson (7-2) are a rebuke of the Jews for leaving the ordinances of God. The severest rebuke comes for robbing God of the tithes and offerings which properly belonged to Him. Upon the restoration of these superabundant blessings are promised by their capacity to receive.

Whenever You Need a General Tonic Take Grove's.

The Old Standard Grove's Tasteless Chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 60 cents.

SUNDAY SCHOOL BOARD AIDS CHURCHES.

1. We can furnish estimates made by competent architects of the cost of any of the fifty plans presented in our new book, "Church and Sunday School Buildings."

2. We can offer some information when it is desired regarding architects who can be depended on to plan wisely for church and Sunday school

activities. The Educational Department will cultivate the closest relations with architects who specialize in church building and will welcome information or suggestions concerning such architects.

3. We can make suggestions regarding certain stock plans, especially for small buildings, which may be secured at low cost.

4. Sets of slides for stereopticon lectures on church buildings and their equipment will be sent to workers in any of the states. Pastors and others who must lead building enterprises may thus inform and inspire their people. Full information will be sent on request.

5. Good building designs will be offered at intervals in various denominational papers. In the selection of these designs, preference will be given to floor plans of buildings which have been erected, or are in prospect, in the various states. It is but proper that wide publicity should be given to specially meritorious plans which may be worked out within our territory. Suggestions and information in this line are invited.

6. Besides the book, "Church and Sunday School Buildings," the Sunday School Board will issue leaflet literature as may seem to be required. This leaflet literature will be sent free on application.

7. Dr. B. W. Spillman, as the Sunday School Board's secretary to the colleges, will give special attention to the effort to procure for all educational centers suitable church buildings and modern Sunday school equipment.

8. The Sunday School Board's field secretaries have all made special study of problems of church and Sunday school housing. Rev. Harvey Beauchamp and Mr. H. L. Strickland have made valuable contributions to the literature on this subject. Any of these secretaries are in position to offer expert counsel as regards building plans.

9. We recognize the State Mission Secretary and the Sunday School Secretary in each State as holding a position of responsibility and opportunity in this work of securing better church and Sunday school buildings. We will co-operate with these secretaries in all possible ways.

P. E. BURROUGHS.

SHELBY.

Have just returned from a two week's meeting in Moss Point. Rev. H. H. Webb is the pastor, and is one of the best in this State. Webb has done a great work in Moss Point. The results, nineteen additions and the church much revived. Prof. J. S. Rushing did the leading of the songs. Prof. Rushing is one of the best men in his line to be found. God bless church and folks. We are moving along fine here. Our Sunday school under the splendid leadership of Prof. J. M. Spain as superintendent is doing fine work. We are now A.1 and all are happy over it. God bless the Record, for we can't do without it.

Yours for victory,

W. E. FARR.

CRYSTAL SPRINGS REVIVAL.

Commencing with dedicatory service of our new house of worship on Sunday morning, the 2nd of December, the perfect in diction, faultless in rhetoric,

Don't Wear a Truss



C. E. BROOKS, 443B State Street, Marshall, Mich.

Make \$200 Per Month Write Us.



HERE is a splendid opening. Read what H. A. Neumann, the Lange man for Dodge County, Wis., has done. This is his photograph. Mr. Neumann's sales for one month were \$181.50, average per week \$45.37. Mr. Neumann is 27 years old; he started two years ago, both he and his goods strangers in the territory, and has built up this splendid business of his own selling Lange's Extracts, Spices, Teas, Coffees, Household Specialties and Veterinary Remedies direct from wagon to home. You can do as well as Mr. Neumann; possibly others near you do just as well. Let us give you actual figures of their sales. We instruct you on every point, teach you how to sell, and give you exclusive territory near your home. Our contract beats all others. Write us at once about our plan.



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pastor, Rev. W. L. Howse, is conducting a series of meetings aided by Rev. Harry Leland Martin, of Indianapolis. Large crowds attend every service and deep interest is manifested. The singing is in charge of Rev. A. S. Johnson of Gallman church, who sings the gospel in all its majestic beauty and sweetness; he is a gifted singer and a magnificent leader. Every service seems to be the very best yet. Possibly no other service can surpass the service of Tuesday evening. The text, "For ye know the grace of our Lord Jesus Christ that, though He was rich, yet for your sakes He became poor, that ye, through His poverty might be rich." II Cor. 8-9. For forty-two minutes Brother Martin held his hearers spell-bound as he pictured the Christ who removed from His brow the sparkling diadem, and casting aside the kingly robe, He descended from His Father's throne, passed down the streets of gold, out through the gates of pearl, down, down He came to a sin cursed earth to a life of poverty, of suffering and death on the cross, that we might become rich—yes rich, even joint heirs with Him to an inheritance that fadeth not away. The sermon was a masterpiece of oratory, in logic irresistible, mysteriously strange how one can listen to such an appeal and not smash down the walls of unbelief and prejudice and with glad heart bid the dear Savior come in. We are expecting great blessings.

LEE ELLA McLEAN.

Crystal Springs.

"LIGHT SHINETH IN DARKNESS."

Is your church a light set upon a hill?

Is your church a pace-setter for work in the Master's Kingdom?

"Come and let us reason together."

We often hear the prayer for a certain church to be as a light set upon a hill, giving forth light abundantly, and kindling fires in far places.

What is a light upon an hill?

A real light gives forth light—light that not merely pierces darkness, but light that dispels darkness.

"Light shineth in darkness, but the darkness comprehendeth it not."

There is a light that shines and a manner of shining, that will dispel the darkness that comprehendeth not, and, if we are in deed and in truth light bearers, we should carry a light that really dispels darkness, and that light is sacrificing, self-denying love, and their sacrifice and love showing itself in gifts.

When Jesus came He saw at once that the greatest evil of the age, and the evil that leads to all other evils, is selfishness. Each person wants a bit more than the circumstances warrant, along many lines, but especially along the line of worldly goods.

The Master understood the real exegesis of the situation when He told the young man to "Sell all thou hast, and give to the poor"—note He did not say "give all that thou hast to the poor", but He said, "Sell all that thou hast and give to the poor."

Worldly possessions stand between many women and a closer vision of Jesus, and no one can be really and truly a light bearer unless one has this close vision—touch—with the author of Life-Giving Light.

A closer touch with Jesus means that you are closer to Him and to the work in His Kingdom than you are to any other thing.

You cannot bear the light that really dispels darkness unless you place the Kingdom of Christ and His righteousness above and before and about all else.

If you belong to a church that is looked on as a large and flourishing church, you have many privileges to live up to these privileges you hinder the kingdom work in a vital way.

To illustrate: You belong to a church that has a high place in denominational affairs, and helps with many lines of work; you are considering the most vital measure for facilitating the work in the Kingdom, and you come to the Loan Fund—a fund that is the very beginning of the life and growth of new churches, and you realize that it is the crux of state missions, this fund from which funds can be furnished to help build new houses for Jehovah and you suggest that your church of W. M. U. pledge one hundred dollars for that cause for three or five years, you hinder the work seriously, because you represent a large organization from which great things can reasonably be expected, and you set a snail pace in giving to a vital measure. A church less rich in members, and seemingly, in money, will say, "If that church gives a hundred we should feel satisfied to give seventy-five," another church, smaller, will say, "If that church can give only a hundred we should not be expected to give more than twenty-five because I am sure they have three times as many members as we."

This "relative" or "proportionate" giving should not be, but it is and we have to consider it.

Even the Convention secretary or Board gives an "apportionment," and so we see people cannot be expected to think any higher than the hears of "affairs denominational."

I like the simple envelope budget plan, but there should be no figures on it, except as written there by the giver.

We make an "apportionment" to think up to and to take as a standard of excellence, to measure up to if we can, but in a psychic way, too deep for me to define or express, we set a limit on our thinking about giving, and so we limit the work of the Holy Spirit in our lives.

The old way of having a monthly business session first Monday night in each month, with a report read so that each member can hear, and keep informed about the activities of the church, with plenty of time for the meeting, and letting the Holy Spirit have the right of way in and by and through and around, and then ye are abiding in Him and He will abide in you, and you may ask what you will and it shall be given you.

The Master walked and talked with His disciples three years, teaching them to be slow to anger—teaching that a soft answer turneth away wrath, teaching them that true greatness in inside and is not in any outward belongings and positions, and teaching them to pray, and praying for them, and they saw Him perform miracles and heal very tenderly and advise very prudently—He did all this for three years, very patiently—very lovingly, before He gave them the great commission.

There are two distinct experiences for the person who accepts Christ as a Savior—the first is very clear, but not quite so deep as the second, and can be more quickly gotten into the consciousness, and that is to know Jesus as a friend and Savior, to go to Him with troubles and difficulties, and to love Him and try to obey His minor commands—you are drinking the milk of the Gospel at first.

The second experience comes later and requires a deeper understanding of Jesus and the plan He came to carry out, and, of course, you could not be expected to know Him until you and your weight of humanity have had time to get acquainted with Him.

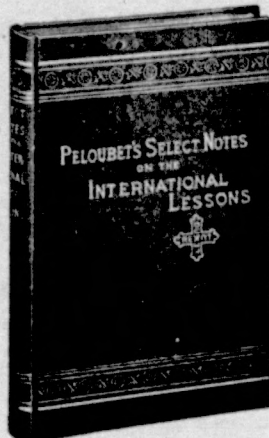
An acquaintance between the human and the divine must be slow and tedious because there is so much human and so much divine. Notice I do not say there is so much humanity and so much divinity. I am putting it individually.)

The second experience is a recognition of Jesus as the Master, and a realization that He gives commands that *Must be obeyed*.

Then the hardness of a soldier must be endured when we begin the training in obedience; and tragically difficult is the training for the individual weighted with excess humanity.

Judson said in his rich way, "A true disciple inquires not whether a fact is agreeable to his own reason, but whether it is in the book."

Human reason and divine teaching are quite antagonistic, have been since Christ was crucified, and will be until "His will be done, His kingdom comes, on earth as it is in Heaven," and the hardest training is

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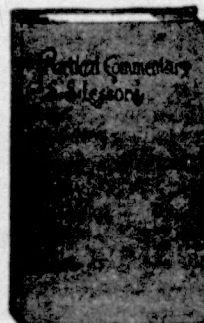


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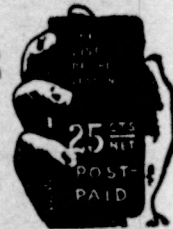


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One of the most popular helps published. Prices: Cloth binding, red edges, 25c postpaid; imitation morocco, gold edges, 35c postpaid. Ten copies, postpaid: Cloth, \$2.25; in morocco, \$3.15.

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to lay aside human reasoning and read and obey the Book.

The Book says, "Sell all that thou hast and give to the poor" and if you do like the young man, "Then away sorrowful" you will miss the message, and the blessing, and you will be

"darkness."

The light tried to shine in you but you comprehended it not.

The Book says sacrifice, love, give, deny self, go not robed in gorgeous apparel or with braided hair, be keepers at home, chaste, "Showing thyself a

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pattern of good works; in doctrine showing uncorruptness, gravity, sincerity. Sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you."

Money spent for frivolous amusements, wasted on superfluous clothes, spent for unnecessary household furnishings, jewels, lace and many useless belongings, while you pledge a hundred dollars for the vital part of the work in the Master's Kingdom—are you a light? Are you a pace-setter in the Kingdom work?

You agreed to that pledge—lifted no voice against it—are you living up to privileges? Truly no church or W. M. U. in the State of Mississippi has ever felt its real power to give light or to set a pace.

Why? Because the majority of the members have no idea of the closeness to Jesus that puts His righteousness first—and have not felt the Mastership of the Messiah. Jesus is somebody to talk about, to pray to, to ask favors of and to talk very prettily about, but He is not a King to be crowned Lord of all in your life—you have not laid down all else and lifted Him up in your life. Jesus and His teachings is not the dominating force in the life. Bring forth the royal diadem (of obedience) and crown Him Lord of all.

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COURAGE THE SUPREME NEED OF LIFE.

No man suffers in vain "if the events of life slowly conduct him to the discovery in himself of the real riches of courage.

Many a man never found himself till he lost all he had.

Adversity sometimes strips us to discover us to ourselves.

If love is the greatest thing in life, courage is its supreme need, for to the courageous man, however defeated, there is always a future.

This is the great lesson of historic lives—famous biographies are documents of human courage.

Augustine had the courage to forget stained past and to build his life anew.

Galileo had the courage to persist in the declaration of scientific truth which the world counted blasphemy.

Wordsworth had the courage to wait through forty years of popular neglect for the recognition that he insisted must come.

Disraeli had the courage to declare himself fitted to be prime minister of Great Britain, when to a scornful House of Commons he appeared naught but a fop of fashion, a conceited coxcomb and an impetuous adventurer.

The interminable list ranges from

Caesar to Garibaldi and includes the undying enthusiasm of Paul, the unwearied steadiness of Washington and the sublime patience of Abraham Lincoln.

The supreme virtue out of which greatness comes is undying courage, the frost and the snow, the tempest and the lightning, the half-century struggle with the elements are the rough teachers that bring the tiny acorn to the sturdy oak.

I do not preach resignation to, but recuperation from, misfortune.

Don't listen to the commonplace consoler who would have you resign under tragedy.

Don't quit fighting; fight again, fight better, fight as though you had never lost a battle in all your life.

A good deal of preaching is an anodyne to the will. What you need is a stimulant.

Life is a battle field, and the best medicine for the human heart is the shrill of trumpets, the shouting ranks and the new battle that coins victory from defeat.

To be carried "to the skies on flowery beds of ease" is to renounce the sword and wish for the ambulance.

The soft flitter of the angels is only for souls who have quit themselves like men in the forefront of the battle.

Character does not proceed on "the line of least resistance."

The sweetest songs on earth have been sung in sorrow.

The richest things in character have been reached through pain.

Face the fact of life. Count it certain that you cannot be wholly from vicissitudes.

When the gray clouds gather in the sky, when the thunderbolt brings devastation, when the foundations of your house of joy move and crack before the encroaching flood, when faith fails and hope flickers, if courage remains, you will win out!

He who is prepossessed with the assurance of overcoming, at least overcomes the fear of failure; whereas he who is apprehensive of losing, loses all hopes of subduing.

Courage and success are twins, and divided they both decay and die together.—Madison C. Peters, in the Watchman-Examiner.

ADVERTISING FOOD PRODUCTS IN THE CHURCH PAPERS.

There is a certain manufacturer of a food product up state in New York who began to advertise in religious papers some ten or twelve years ago on a new commodity which had never been sold before in the territory selected. That advertiser has never used any other publications except the standard church weeklies in that territory. It is a long way from New York to the section covered, yet the trade of that manufacturer of a food product is better in the distant territory proportional to population than it is in his home state of New York, and he secures the trade through using the standard church weeklies and using them year after year.

The church weeklies are closely read by the best women of every community and of every denomination. Those women are the best buyers of food products. They not

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only buy for themselves on their own judgment, but their influence upon other families is very pronounced. They set the pace for other women in other homes. Their close reading of their church papers and their great confidence therein gives added efficiency to the advertising and makes the church paper an ideal publication for advertising any article appealing for home consumption.

THROUGH THE NEEDLE'S EYE.

Sitting at his big desk in the office of the Thornton Manufacturing Company, Mr. William Thornton was dictating letters when the name of the Rev. Dr. Colton, the minister of the church he attended, was brought in. Mr. Thornton dismissed the stenographer and told the boy to show the clergyman in.

When Dr. Colton came in, Mr. Thornton greeted him cordially, but he secretly wondered what had brought the good doctor there so early in the morning.

"I'm sorry to disturb you at this hour of the day, Mr. Thornton," he said, "but I have just come from the home of a woman whose husband has died, and there's nothing left to bury him with. I'm trying to raise enough to cover the expenses of the funeral. Can you give me fifteen dollars toward it?"

William Thornton knit his brows. "Wasn't it less than two weeks ago I gave you twenty-five dollars to help pay a hospital bill for some one?" he asked.

"Yes it was," said Dr. Colton.

"Well, when is this thing going to end, doctor?" he inquired. "One time twenty-five dollars for hospital fees, another time it's ten dollars for coal, another it's twenty for rent, and now it's fifteen for funeral expenses. When are you going to stop coming, Doctor?"

Dr. Colton looked him squarely in the eye and answered, "I will stop coming whenever you wish it, William. Do you want me to stop coming when you are amply able to help such cases?"

Mr. Thornton thought a minute, and then replied warmly, "No, Doctor, I don't want you to stop coming. I'd grow as selfish as the devil if you did. Here's the money, and God bless you in the use of it. It's hard to keep money from petrifying your feelings, isn't it? Come again when you need more." — Youth's Companion.

TRUNK MEMBERS.

Concealed Christianity does not honor the Head of our church. But our life can be hidden without being concealed. "Are you a Christian?" asked Ralph Norton recently of a baggage-master on a train. "Yes, sir," was the reply. "I'm a trunk Baptist." "What is that?" asked Norton in surprise. "My wife and I are church members; we moved to Savannah, and our letters are in our trunk," said the trainman with entire frankness. A trunk is a dangerous place for our Christianity. It can get moth-eaten there. But when our life is really hidden in the right way, our Christianity will not be concealed in a trunk—as we remember that "ye died, and your life is hid with Christ in God" (Col. 3:3). The rightly hid life will be sure to express itself in service and activity as a witnessing member of the church, the body of Christ.—S. S. Times.

"You're perfect," said the lover shy. Then paused in tremulous dejection.

Then said the roguish maiden, "Why Don't you attempt to gain perfection?"

NEWS IN THE CIRCLE MARTIN BALL

The Convention reports kept out some good news that should have gone in before. Rev. J. J. Mayfield, of Meridian recently assisted Pastor R. L. Wallace in a gracious meeting at Moorehead. There were twenty additions and the church much revived.

The work at Inverness under the leadership of Pastor R. L. Wallace is progressing nicely. Recently there has been completed an excellent pastor's home. Congregations are good, and the work moves on.

Pastor H. L. Martin is in constant demand for protracted meetings. The meeting at Ellisville, C. L. Bass pastor, was a great success, as well as at Crystal Springs. Dr. Martin preaches the Gospel and the Holy Spirit honors his labors.

We are grateful to Dr. W. A. Hewitt, of Dallas, Texas, for kind words concerning the recent report of the Mississippi Convention in The Baptist Record. There were some typographical errors in it, but we did the best we could. Reporting is no easy job.

Pastor E. L. Wesson has resigned the work at Tocopola to accept the call to Holly Springs. He has done a great work at Tocopola, and the church is very much devoted to him. It will be hard for them to get his equal.

We have been preaching at Bobo, about eight miles from Clarksdale for a month in the afternoons on Sunday. There is a fine opening there for the organization of a church. It ought to be done and a pastor put there to lead them in building a house.

The Curtis Avenue church, Augusta, Ga., has secured the services of Rev. Walter E. Rodgers as pastor. He was employed for a while as evangelist by the Home Mission Board. He goes to his new work at once.

Dr. W. A. Hobson, pastor of the First Church, Jacksonville, Fla., has been appointed Camp Pastor at Camp Joseph E. Jackson. His people regretfully consented to give him up for this work. No better fitted man could have been found.

Rev. John A. Wray, First Church, Monroe, N. C., was presented with an automobile by his congregation as an appreciation of his work as pastor and particularly in the work done in a recent meeting. He did all the preaching. There were 53 additions. He is a great worker.

The work at Charleston, under the leadership of Pastor J. R. G. Hewitt is progressing nicely. The church has adopted the budget plan and added \$400.00 to the pastor's salary. Don't that sound good?

Pastor W. E. Farr, of Shelby, has just returned from a fine meeting at Moss Point. H. H. Webb is the aggressive pastor. The meeting continued two weeks. 19 additions.

The Baptist and Reflector brings out this week a fine "Woman's Special." It is well conceived and splendidly executed. The women deserve all the good things you can say about them.

The first Sunday in every month is Orphanage Day in the Clarksdale Sunday school. Last First Sunday the offering amounted to \$8.10. The little ones are taught to remember them. We scarcely ever fall under this amount.

Pastor C. E. Bass, of Ellisville, writes: "A former pastor J. D. Jamison brought us a great message yesterday. He touched many things vital to our church work. At Moselle, in the afternoon, a splendid young lady joined for baptism. This was at one of our semi-monthly services, and is not the first time the like has happened this year."

The Arkansas Convention met at Jonesboro last Wednesday morning. Dr. J. W. Conger, president of Central College, succeeded himself to the presidency. E. P. J. Garrett, of Hewber Springs, was elected secretary. Among the visitors were Drs. B. D. Gray, George B. Eager, and J. B. Gambrell. That's enough to make any Convention interesting.

Pastor-Editor Penick, of Marien, Tenn., was aided in a gracious revival by Pastor J. H. Wright, of Milan. There were 35 additions to the church. Pastor Wright preaches the gospel in its purity.

LAKE CITY HAS A GREAT MEETING.

Dr. Ray Palmer, of the evangelistic forces of the Home Board, came to us on the fourth Sunday in October and preached twice a day for three weeks.

The Lord honored the Word, and as a partial result of the meeting sixty-two were added to our church, besides others converted in the meeting united with other churches in the city.

The attendance and interest were good from the first and the church was greatly revived.

Cottage prayer meetings were held in the homes of the people the week before the evangelist came and the church was longing and praying for a revival.

Dr. Palmer is a brave, fearless gospel preacher. He has no patience with hypocrisy in the church, and holds up the Bible standard of Christian living in such a way as to lead the church to "higher ground."

Any church needing a revival, a real old time gospel meeting by a man of God, holding to the old time religion, should have Palmer.

I know of no helper in meetings though a minister of twenty-five years, who comes nearer to my ideal as safe and sane evangelist, than Dr. Palmer. May he be spared for many years to tell the Old Old story of Jesus and His love. His coming has been a great blessing to our entire city.

A. M. BENNETT,
Pastor First Baptist Church, Lake City, Fla.

RESTORE THAT BEAUTY!

So many people have simply lost their beauty of face and hands because of some skin trouble which could have been so easily avoided by using Tetterine. This is a fragrant salve sold in 50c boxes. It is the best known remedy for skin diseases. Sold by druggists or by mail from
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strong faculty; best moral surroundings; health conditions ideal. Clinton is first in contest for cleanest towns in Mississippi in her class.

Self-Help Club for 150 poor boys; dormitory on co-operative plan.

Best location for college in State.

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When your clothes are dirty,
Ring seven thirty.

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HAIR NEEDS FOOD

just as every other living thing does and just as every other living thing it will die if it is not fed. Hair food takes the form of the natural oil on which it subsists. Fifty years ago the Creoles of Louisiana, who prided themselves on their hair, discovered a recipe for beautiful hair. By the use of this natural hair oil, "La Creole," they kept their hair beautiful, light and fluffy. This secret has been handed down through generations and presents the very best hair food and hair disease remedy. Does your hair fall out? Is it coarse? Is it stiff? Has it lost its natural luster? Then ask your dealer for a bottle of "La Creole" hair dressing. The price is only \$1 and it will be the life of your hair. If he can't supply you write at once to the Van Vleet-Mansfield Drug Co., Memphis, Tenn.

PELLAGRA

This new disease is spreading over the South with a 25 per cent yearly increase, leaving horror and death in its wake. You will want to read the story of how nine years ago I discovered the cause of this disease, and how thousands of pellagra sufferers have been restored to good health by a simple home treatment. Take no chances with harmful drugs or guess-work doctoring. You are entitled to know the truth. The whole story is given in this wonderful

BIG 50-PAGE BOOK FREE!

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HAVE YOU THESE SYMPTOMS?

Tired and Drowsy feelings accompanied by headaches; depression or state of indolence; roughness of skin; breaking out or eruptions; hands red like sunburn; sore mouth; tongue lips and throat flaming red; much mucous and choking; indigestion and nausea, diarrhea or constipation; mind affected, and many others. Don't take chances. Write for Your Copy of This Book Today. Remember it is mailed to you Free in plain Sealed Wrapper.

W. J. McCrary, M. D.
Dept. 576 Carbon Hill, Alabama

STANDARD SCHOOLS FOR THE
YEAR 1917.

The following Sunday schools have attained for the year 1917 the Standard of Excellence erected by the Field Workers' Association of the Southern Baptist Convention:

Columbia	Columbia
First	Hattiesburg
Shubuta	Shubuta
Oxford	Oxford
First	Winona
Main Street	Hattiesburg
Pontotoc	Pontotoc
Baptist	Mt. Olive
Immanuel	Hattiesburg
Collins	Collins
Calhoun City	Calhoun City
Flora	Flora
First	Brookhaven
Durant	Durant
Charleston	Charleston
Second	Jackson
Rolling Fork	Rolling Fork
Brooksville	Brooksville
Shelby	Shelby
Woodland	Pontotoc
Holly Springs	Holly Springs
Oak Grove	Quitman
Ecu	Ecu
Hernando	Hernando
First	Indianola

Beginning December 15th each year we open the records for the new year. We are now in position to grant the standard award for 1918.

Send to Secretary N. E. Byrd, Mt. Olive, Miss., or to the undersigned for leaflets and wall chart.

P. E. BURROUGHS,
Educational Secretary Baptist Sunday School Board, Nashville, Tenn.

"SEND US A CHRISTMAS GIFT."

Will you not send us a Christmas gift for our new church building? You have read our appeal before in your paper. But read it again and send us a contribution. We have already received the following contribution from your state, \$142.50. We are asking your state for \$1,000 of the \$20,000. We will have to raise this amount from the brethren and sisters of the several states before we can proceed with our building. Will you not send us a contribution at once? Will not each pastor take up an offering for us some time soon.

The following facts and endorsements I trust will convince you that you are contributing to a good and worthy cause:

The church is located in the main residential section of the city. Tulane University and Sophie Newcomb Colleges are within six blocks of it. Thousands of students attend these schools every year. Our small building is entirely inadequate for the work and the community. Further progress cannot be made without better equipment.

The church building needed will cost \$50,000. The three hundred members of the church will raise in cash \$10,000 and will assume a debt of \$10,000. The Home Mission Board has promised to give \$10,000 for this purpose. Now we must secure the other \$20,000 from the churches and brethren at large.

The Southern Baptist Convention passed unanimously, while in session in our city, the following resolution: Be it

"Resolved, That this Convention hereby heartily approves the effort of the St. Charles Avenue Baptist church of New Orleans to erect a house of worship suitable to the needs and com-

mensurate with its opportunity in this great city and its proximity to the thousands of students attending the schools in its immediate vicinity, and commends to the consideration of the Home Mission Board and the brethren at large of this church for this purpose."

Dr. J. T. Henderson, general secretary Laymen's Missionary Movement of the S. B. C. commends the enterprise as follows: "I have visited the St. Charles Avenue Baptist church on three occasions and am very well acquainted with its situation and environment. Its location on the great thoroughfare, in the prosperous residence section of New Orleans, its proximity to Tulane and Sophie Newcomb colleges all conspire to make it a most important enterprise, and I trust that Southern Baptists may respond in a prompt and liberal way to the call for \$20,000 to apply on the new building."

The St. Charles Avenue Baptist church is destined to become one of our greatest centers of Baptist influence, not only in New Orleans, but in the South. Its location demands a worthy building and the church is nobly sacrificial and progressive. Money invested in this enterprise will bear 30, 60 and 100 fold.—Byron H. Dement, President Baptist Bible Institute.

We appeal to you as a Baptist personally to send us at least \$10 or have your church, Sunday school or Mission Society send us that amount to help in this great emergency. Will you do this at the earliest possible moment? We pray you earnestly to consider this important appeal. Send the contribution to Mr. O. L. Benway, treasurer, care New Orleans National Bank, New Orleans, La., who will furnish receipt.

Yours fraternally,

B. P. ROBERTSON,

Pastor St. Charles Ave. Baptist Church
New Orleans, La.

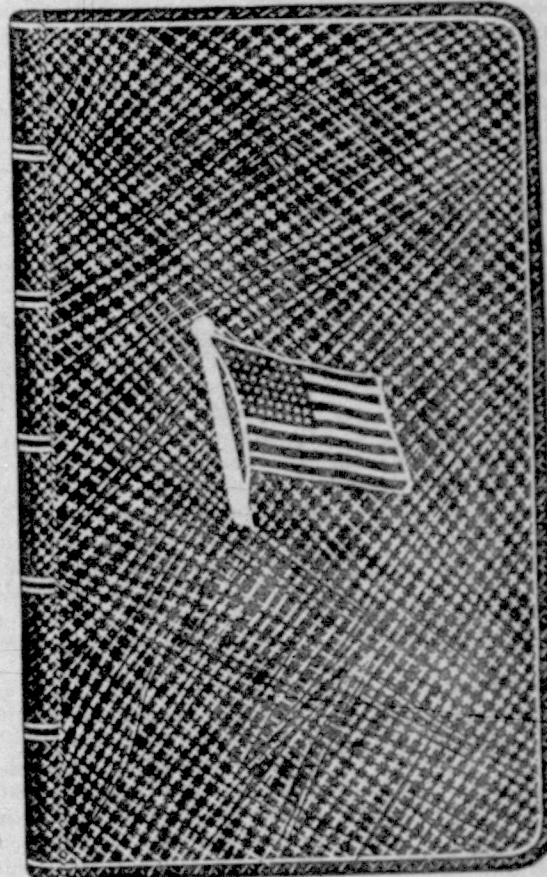
GROWTH OF THE ARMY ORDNANCE DEPARTMENT.

Washington, D. C., Dec. 1917.—Before the war began the United States government employed approximately 500,000 persons in the civil branch. Now that this country is actually engaged in the conflict, the great army of workers behind the fighting forces is growing by tens of thousands. A good example of this rapid additions of employees is in the civilian force of the Ordnance Department of the army. Seven large privately owned office buildings in Washington are required to house the officials and clerks of this force, in addition to the usual quarters in the State, War and Navy building, which were sufficient before Uncle Sam began to prepare for war. The Gun division alone, which did not exist as a separate division before we entered the war, now has more than two thousand civilian employees besides about three hundred commissioned officers, and it is estimated that this division will be three times its present size within a year. The great manufacturing plants of the Ordnance department in various parts of the country employed about 10,000 men last spring. Now 20,000 are at work in these establishments.

The task of supplying these thousands of workers in the face of the greatest demand for labor the country has ever known is the problem of the United States Civil Service Commission. At this time great numbers of men and women are needed to fill

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The Baptist Record Book Store
Jackson, Miss.

stenographic and other positions in the offices at Washington and mechanical trades and technical positions in the government plants for manufacturing artillery and ammunition. The local boards of civil service examiners at the post offices in all cities are furnishing detailed information concerning positions in which men and women are needed.

Bill Smith, a country shopkeeper, went to the city to buy goods. They were sent immediately and reached home before he did. When they were delivered, Mrs. Smith, who was keeping the shop, uttered a scream, seized a hatchet and began frantically to open the largest one.

"What's the matter Sarah?" said one of the bystanders, who had watched her in amazement.

Pale and faint, Mrs. Smith pointed to an inscription on the box. It read: "Bill inside."

WHAT A PITY!

Isn't it a pitiful sight to see a handsome face covered with pimples and other scaly patches? And it is still more pitiable that some people allow these cutaneous troubles to continue, growing worse each day, when the simple treatment of applying Tetterine salve will entirely eliminate skin troubles and will restore the skin to its normal health. See a box. From druggists or by mail from SHUPTRINE COMPANY, Savannah, Ga.

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"CHRISTIANS' DUTY TOWARD CIVIL GOVERNMENT AND CARNAL WARS." (Third Edition) Price, ten cents. Address Wm. J. Miller, R. F. D. No. 1, Box 12, Lometa, Texas.

Brother Editor:

In your issue of the 29th you mention your article on "Why Don't the Deacons Deak," and the fact that "more than one deacon rose to remark," but did not "second the motion." Now, I did not take it that any object to the pastors being "properly supported," but a lamenting and explaining why they are not more heartily supported. As you suggest, I rise to confess that all deacons do not do their duty as faithfully as they should, but at the same time, if some

were to "rise to explain," many of our pastors (not all I'm thankful to say) would find themselves in such a hornets nest as you have never imagined. For instance, when one goes to a brother who is having a battle to support his family—and most of us have you know—and gets for his duty conscientiously performed as a deacon, something like the following, what is to be said or done? "Well, Brother, I can give very little more than my presence and my prayers, for even with the help of my wife and children we are barely making a living. I see that my pastor and family are living so far above me and mine, that they scarcely treat us with due respect sometimes, so I don't feel that it is my duty to deny myself and children comforts in order to pay more. Moreover, we all know that doctors, hospitals, colleges and even the railroads favor preachers much, and I for one have never been able to see why they can't fight the battle of life as successfully as other men. Another thing, I would like to say is, that the Bible does not prohibit a preacher from laboring with his hands in order to support his family, and as long as many of them hold themselves above manual labor, why let them swallow their poverty pill like men, if it comes to that."

You would be dumfounded to know how often deacons run up against just such as this, and being generally, common sense men, they know it is human nature, weak though it may be, and knowing too there is a good deal of truth in it after all, their lips are closed.

So my advice is, that until the preachers succeed in instilling more good "Old Time Religion" into the hearts and lives of the people, and by the way, they will never do that by mounting the pulpit twice on Sunday and living apart between times, then they would better "let sleeping dogs lie."

OLD SUBSCRIBER.

Hard Colds—People whose blood is pure are not nearly so likely to take hard colds as are others. Hood's Sarsaparilla makes the blood pure; and this great medicine recovers the system after a cold as no other medicine does. Take Hood's.

FUNNY IF NOT SERIOUS.

An Episcopal brother, while being entertained at my house, picked up the Baptist Record. After reading awhile broke out with a big ha, ha, laugh and proceeded to read this advertisement: "Book of Prayers. Complete Manual of several hundred tense, pointed, appropriate prayers for use in church, prayer meetings, Young People's Societies, Sunday school. Missionary, grace and sentence prayers. Question of how and what to pray in public, fully covered by moled, suggestion and devout prayers—vest pocket size, 128 pages, cloth, 25c; Morocco 35c post paid. The Baptist Record, Jackson, Miss."

My especial friend wanted to know if that was a Baptist prayer book or an Episcopal prayer book. I took a spasmodic cough about that time and mumbled out, "I don't know."

From what he said he was doubtless inclined to the opinion that it was a Baptist prayer book. He remarked that the Methodists were coming back home very fast and he would not be surprised if the Baptists should some day follow their lead.

Brother Editor you have the floor.
J. R. SAMPLE
Summit, Miss.

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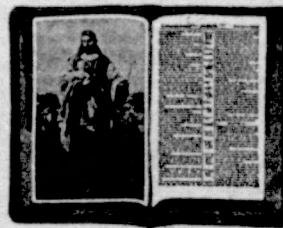
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2 O my God, I cry in th
but thou hearest not; a
night season, and am^a not
3 But thou^a art holy, O
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